

THE SACRED SHIELD OF AL TRVE CHRISTIAN SOVLDIERS.

Whereby alone, as it shall be in
a true knowledge and right vse among
them, they stand inuincible against all
the force and power of any their
enemies whomsoeuer.

1. Sam. chap. 17. ver. 45. 46. 47.

Then said Dauid to the Philistine: Thou comest to me
with a sword, and with a speare, and with a shield, but I
come to thee in the name of the Lord of hostes, the God
of the holt of Israell, whom thou hast failed vpon. This day
shall the Lord close thee in my hand, and I shall smite thee,
and take thine head frō thee. And I will giue the earkasses

of the hoast
stines, this
foules of the
to the beasts
that all the
know, that
a God. And
assēbly may
the Lord saueh

*Hoc sacro et
inuicto,
vinces
clarissime
scuto.*

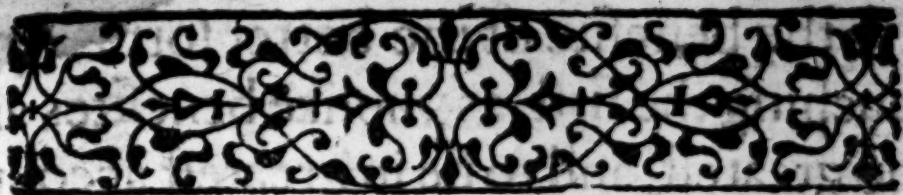
of the Phil-
day vnto the
heauen, and
of the earth:
world may
Israell hath
that all this
knowe that
not with sword,

nor with speare (for the battell is the Lords, and he wil
giue you into our hands. Pro. 21. 31. The horse is pre-

pared against the day of battell: but saluation
is of the Lord. Psal. 124. 8. Our help is in the

name of the Lord, which
hath made heauē & earth.

Printed at London by Richard Field,
and Robert Dexter. 1599.



TO THE RIGHT
HONORABLE AND HIS
VERY GOOD LORD, ROBERT
Earle of Essex and Ewe, Earle Marshall of
England, Vicount Hereford, &c. Knight of
the most noble order of the Garter, of her
Highnesse most honorable priny Coun-
sell, and Lieutenant and Gouvernor
generall of her Maiesties
Realme of Ireland:

*I. G. wisheth the dayly increase of all true honor
in this life, and eternall blessednesse in
the life to come.*

He respects (right Honourable) that any are moued and
led by, in the dedication of any
work, to any person of Honor
in high place and calling especially,
appeare to bee principally these
two: to wit, the testifying of a dutifull and
thankfull heart for benefites receiued: and
also countenance; as to protect the same
from iniuries of the worst, so to commend

it to the benefite of the better sort. And touching the first, as publike benefites are the greatest, and to be in greatest account and estimation: so do we all in this land, vnder her Maiestie, enioy the greatest that can be enioyed, of any people, vnder anie Princē vpon the earth whatsover. As first and principally, the true and most sound Christian and Catholike religion, according to the holie Scriptures, whereby alone, all that trulie partake the same, attaine to eternall life and saluation. Next, peace, and all earthly blessings appertaining to this present life: for the dayly maintenance, preservation, and continuance of all which blessings to vs her Maiesties people, she hath most bloudie & cruel enemies of all sorts, seeking dayly the overthrow of her Highnesse, this true religion, peace, and kingdome, by treasons, rebellions, warres, or other means, as they shall conceiue anie least hope, at any time to further their trecherous and bloudie purposes by the same. Such therefore whose spirits God hath stirred vp in this time especially of dangers, more stirring,

ring, and threatned by these kind of enemies, then heretofore, to be vnto this our gracious Soueraigne, euen our *Deborah*, and nurse, the verie breath of our nostrils, a strong hand of true comfort, to serue as another *Moses*, *Iosuah*, and *Baracke*, to gouerne and order her Maiesties martiall affaires, as anie occasion is or shall be offered of the same: such (I say) do deserue such dutie and thankfulnessse at all our hands, that know what it is to enioy such a Prince, and thereby the former so great and manifold blessings, that none indeed can be sufficiently able to performe in duty and thankfulnessse, that which is deserved by the same.

Neuerthelesse as no occasion nor meanes is to be neglected, whereby any least testimony thereof may be yeelded & giuē: so it may please your good Lordship, among many gratifications more worthy these your Honours deserts by many degrees, to vouchsafe the fauourable acceptance of this mite of my poore labour; who being in regard of power and ability, one of the least, yet in heart desiring, and

will endeuoring, to be as large in duty, & thankfulnesse to your Honor in former respects, as any whose hand is able to performe the most.

And touching your Honours countenance for protection hereof: albeit I confesse I do herein too farre passe the bounds of modesty, in presuming further then is meete, in regard as of my selfe a meere stranger vnto your Honour, so of that which in this small and simple treatise following, is from my selfe, as touching the manner of framing and composing: yet in regard of the matter which considered in it selfe, is a part of Gods eternall truth, & no stranger, but that in the daily familiarity and acquaintance whereof your Honour most delighteth, I doubt not of your Honours fauour and ready mind to vouchsafe to the same your Honorable countenance, as it shall appeare vnto your Honour so to be, whose heart we all know appeareth to be wholly set for the defence of Gods whole truth, vnder her Maiesty against all the enemies therof whomsoever. Wherin as your Honor shalbe sure to find & meet
with

with the same manner of comfort and discomfort, that all other the godly and truly religious, whether kings or other gouernours ouer Gods people, in what state or place soeuer, haue found and met withall, touching all sorts of enemies, as both open and secret: yet the same being no other, of any sort or place, but such as are for Sathan against God, for Antichrist against Christ, and for errors and lies against Gods truth, so great comfort, courage, and confidence, yea defence and protection in withstanding and fighting against these enemies, euer was and is to such as truly so do: And in that right course that God himselfe prescribeth, that there can be no cause to feare, shrink, or quail for them, in what multitude or might so euer they shall come at any time against them. And this shall plainly appeare by the view of this sacred shield, which touching the whole matter and substance thereof is from God, by the holy Scriptures, as his hand offered and deliuered to all such as are thus vnder him, to fight these his battels, that being

will endeuoring, to be as large in duty, & thankfulnesse to your Honor in former respects, as any whose hand is able to performe the most.

And touching your Honours countenance for protection hereof: albeit I confesse I do herein too farre passe the bounds of modesty, in presuming further then is meete, in regard as of my selfe a meere straunger vnto your Honour, so of that which in this small and simple treatise following, is from my selfe, as touching the manner of framing and composing: yet in regard of the matter which considered in it selfe, is a part of Gods eternall truth, & no stranger, but that in the daily familiarity and acquaintance whereof your Honour most delighteth, I doubt not of your Honours fauour and ready mind to vouchsafe to the same your Honorable countenance, as it shall appeare vnto your Honour so to be, whose heart we all know appeareth to be wholly set for the defence of Gods whole truth, vnder her Maiesty against all the enemies therof whomsoever. Vherin as your Honor shalbe sure to find & meet
with

with the same matter, for discouragement and discomfort, that all other the godly and truly religious, whether kings or other gouernours ouer Gods people, in what state or place soeuer, haue found and met withall, touching all sorts of enemies, as both open and secret: yet the same being no other, of any sort or place, but such as are for Sathan against God, for Antichrist against Christ, and for errors and lies against Gods truth, so great comfort, courage, and confidence, yea defence and protection in withstanding and fighting against these enemies, euer was and is to such as truly so do: And in that right course that God himselfe prescribeth, that there can be no cause to feare, shrink, or quail for them, in what multitude or might so euer they shall come at any time against them. And this shall plainly appeare by the view of this sacred shield, which touching the whole matter and substance thereof is from God, by the holy Scriptures, as his hand offered and deliuered to all such as are thus vnder him, to fight these his battels, that being

in this fort against his enemies (as in ve-
ry deed they are) are not their battels, but
his. To whom as they shall accept of
this, his most sacred and inuincible shield,
and haue it in a right knowledge and true
vse, as he hath taught, he hath assured
them of a most comfortable victory al-
wayes by the same: and not otherwise to
faile thereof at any time, but onely as it
should be too much neglected of them.
Which that it may not so be in any in this
seruite of the Lords, and her Maiesties
warres against his enemies and hers, and
all vnder her Highnesse gouernment, that
haue true hearts and vpright hands in the
same, I haue presumed thus farre in this
great boldnesse with your Honour, in re-
gard of that other end by your honorable
countenance and patronage, towards this
my poore and simple paynes, to further
the benefit thereof, in all whom it princi-
pally concerneth, especially as they are,
or shall be vnder your Honors conduct &
gouernment: who (we are to hope) are of
that wisedome and iudgement, to know
that the greatest honour, duty, and ser-
uice,

uice, they can do vnto your Honour, is to
 imitate and follow your Honours steppes,
 in all such wayes and courses as they shall
 see your Honour doth, and shall still take
 according to Gods will, whereby all assu-
 rance of victory euer commeth, as shall be
 manifest by this shield. And this both we
 and they are to acknowledge, is a singular
 blessing of God to his people, to graunt
 such godly and religious gouernours and
 leaders, whether generall or particular, in
 this seruice vnder her Maiesty especially,
 which giueth alwayes best hope of good
 and prosperous successe in the same, ac-
 cording to that ancient & true prouerbe,
 ὁ καλῶς ἀγῶν, ἐμποιεῖ τὸ καλῶς ἐπεσθαι. He that
 leadeth well, maketh or causeth to follow
 well. And in this seruice plainely a good
 Captain maketh a good soldier. But such
 is the malice of Sathan & our own corrup-
 tion, that whereas profession and practise,
 and faith, and following in life, euer did
 & must go together in this course of true
 Christianity, the most part in these our
 dayes, either professe without practise, &
 make some shew of faith without follow-

ing: or do neither the one nor the other.
 Who therefore in any these corrupt cour-
 ses and wayes, can neuer attaine true bles-
 sednesse, either here touchiug any affaires
 of this present life, or of the life to come:
 which Christ teacheth, euer commeth
 by both knowing that we should, & doing
 that we know: saying thus to his Disci-
 ples: *If ye know these things, then blessed*
are ye if ye do them. Which selfe same
 things Aristotle taught touching the true
 and right vse of morall Philosophie, in
 his 2. booke & 2. Chapter of his Ethiques:
 ἡ παρῶσα πραγματεία οὐ θεωρίας ἕνεκα ἐστίν, ὥστερ
 αἱ ἄλλαι· ἐ γὰρ ἵν εἰδῶμεν τι ἐστίν ἡ ἀρετὴ, σκεπτό-
 μεθα: ἀλλ' ἵν ἀγαθοὶ γενόμεθα. This present
 worke, is not for speculation or contem-
 plation, as the other were: (meaning his
 Logique and Phisiques:) for we do not
 make this discourse to know what vertue
 is: but that we may become good: to wit,
 euen by the same, as it should be read and
 truely studied. Much more therefore shold
 al Christians haue the same regard touch-
 ing this true & right vse of diuinitie: name-
 ly that it is neither to be read nor studied
 for

for speculation and contemplation onely,
as to know what each point therein is,
and to be able to dispute & discourse vpon
the same: but to become such in practise
& following, as thereby all are taught to
be and do, euen as they will euer make ac-
count to attaine that true blessednes, both
here and euer, which euer so was, and is by
the onely knowledge, and true vse of all
things deliuered in true Diuinity, as
Christ before hath taught. And this
true Christian care, God graunt to all, to
whose hands and eyes so euer this sacred
shield shall come, that they may be parta-
kers of whatsoeuer benefit & blessing is of
God offered by the same. And as they
shal haue herein the light of your Honors
example dayly before their eyes: so God
giue them grace to haue the same in that
reuerent and dutifull regard for effectuall
imitation that it deserueth at their hands.
And the same God in mercy, power, pro-
vidence, and blessing, be alwayes with
your Honor to guide and direct your Ho-
nor daily by his holy spirit, with continu-
all encrease in zeale, wisedome, courage,

strength, and his true feare by the same
spirite: That all thus seeing and follow-
ing your Honours steppes herein, God
may dayly continue to be vnto your Ho-
nour and them, a most strong shield a-
gainst all force and power of all enemies
whomsoever, to his owne glory, the con-
fusion of all such his enemies and ours,
and the true comfort of your Ho-
nour, and all his true peo-
ple, both here and
euer.

Your Honour; most hum-
ble and in all duty in Christ
Iesus alwayes most ready,

John Gibson.

To



To the Reader.

His Treatise following (good Christian Reader) appeareth in the title thereof to be appropriated, to one sort & condition of Christians: as to all soldiers principally. As thou art therefore any such, or preparing, or to be prepared thereunto: so I wish the whole matter to be so appropriated unto thee, that thou maiest see it to be such, as with which, thou maiest, but without which thou canst neuer performe anie seruice of this sort and kind as a true Christian, howsoeuer as a soldier. And thus to do, is to fight for thy selfe and others by thy sword: and against thy selfe by ignorance and thy sinne; by the first seeking to destroy the body of thine enemy: and by the latter thine owne body and soule for euer. Wherefore that both, to wit, the ouerthrow of the enemy, and thine own saluation, may go inseparably together in this Christian seruice, I haue framed this sacred shield to this vse, and benefite unto thee whosoever is or shall be employed in, or prepared for the same at anie time, wherein ist occasion is or shall be offered unto thee thereof. For here shalt thou find, not onely the summe of true Christianitie, as the alone

ground & stay of eternall saluation: but also what-
 soeuer may be obserued in the holy scriptures, for
 the whole direction and cariage of euerie one in
 this seruice, that they may haue al such courage &
 boldnesse in the performance thereof, as God himself
 offreth vnto them: and thereby such assured hope
 of all good and prosperous successe in the same as
 he hath promised, and will most certainly performe
 to such onely. And whosoever thou art, that shalt
 reade, and take a view of this most sacred and in-
 uincible shield, thus framed and composed for thy
 vse, according to the holy scriptures, thou shalt
 heare God onely teaching both the true knowledg
 and right vse thereof vnto thee. God therefore be-
 ing the teacher, the vvifest are not to disdain, ey-
 ther to learne of him that vvich they do not know,
 or to be put in remembrance by him, of that vvich
 they are to know vvithout forgetfulnesse, & dai-
 ly to practise vvithout negligences: so that in regard
 of both teacher, and matter taught, all may reape
 profite hereby, that shall be moued to this end, to
 vse and exercise the same. And herein, I haue ther-
 fore followed that right vvay of propounding these
 things, taught of God himselfe, according as all di-
 uinitie is to be propounded and taught, vvich is
 not from the authoritie of anie man, αὐτὸς ἐπὶ: he
 hath said, but sic dixit Dominus, thus saith the
 Lord. For in diuinitie all things must be propoun-
 ded, as truthe most certaine and infallible, as they
 onely are. And thus the heathen accounted the O-
 racles of their Gods onely, to be vvithout excepti-

TO THE READER.

on: in somach, that as anie spake things that appeared manifestly and certainly true, they said of such *ἡσυχίαι λέγει*, he speaketh oracles: which grev into a proverbiall sentence, touching the most certaine and undoubted speeches observed so to be in anie, at anie time among them. We therefore having thus receiued most certain, *τὰ λόγια τῷ θεῷ*: the oracles, even the verie vvords of God, are even so to teach & deliuer the same simply & plainly, that God onely may be knowne to speake his owne truth, and faith and obedience yeilded to him alone, as it euer ought to be in all that heare. And therefore as thou shalt regard this, not as the vvord of man, but as it is indeed the vvord of God, touching the vvhole substance of truth contained in the same: so God blesse all thy studie and paines therein, that his name may hereby in all his be euer truely glorified, and their faith and obedience in all things touching eternall life and salvation dayly furthered. And thus remembering to pray one for another: the Lord Iesus Christ be vvith thy spirit. Grace be vvith you. Amen.

Thine in the Lord Iesus:

John Gibson.

tainained in this Treatise following.

1. According to the power thereof.

1. In it selfe

pag. 5. 6.

2. The pro

per object,

which is,

1. Generally the word of God, but especially the promises of all sorts, contained in the same.

pag. 8, 9, 10, 11.

2. God himself, and Christ Iesus: as fro whom, & by who is the certainty of faith touching the performance of all the same promises. pag. 12. 13.

Spiritual.

1. In what

sort it is fo,

which is,

touching

defence

fro both.

And corporall ene

mies, where is

shewed, that such

promises as con-

cern corporall de-

fence, fro corpo-

rall enemies, in

warre especially

must be, p. 16. 17.

Truly knowne

pag. 18. 19. 20. 21.

And God alone trusted in, according to the same pag. 21 vnto pag. 31.

2. The

effects

thereof

in all to

whom

it is,

which

are

pag. 35.

36.

1. To de-

pend vpo

Gods will

for dire-

ctio, as in

all actio,

so warres

specially,

that

good suc-

cesse may

be certē:

where the

same will

of God is

considered

pag. 37. 38

1. Touching warre it selfe: where the iust and lawfull end of warre is declared according to the scriptures, by occasio whereof the Pope is proued to be Antichrist, & therefore all wars against him iust & lawfull in all true Christiāns.

pag. 39. vnto 78.

By con-

sel. pag.

81. 82.

a. The

maner of

the per-

formance

hereof

pag. 79.

80.

And a

ctio. pa.

83 to 90

Both which alwayes take good effect, as they are directed & blessed of God.

2 To seeke vnto God

to be vnto all thus

truly beleeuing, as

he hath promised,

which is, p. 89. to 95

By prayer. pag. 96. to pag. 108.

And true repētance. pag. 108. to the end.

th is the
ely shield
at defen-
th from
hurt, and
ungers of
enemies
th spiritu-
& corpo-
l, as it is
cribed in
holy
ptures.

1. 2. 3. 4.

In the vnto hereof signified by a shield, where is declared, pag. 14. 15.

Hereunto is added certaine praier made of godlie kings, in time of warre, & certaine psalmes, molt fit for the meditation of all true Christian souldiers, & is therefore called the Souldiers Psalter.



THE SACRED SHIELD OF ALL TRUE CHRISTIAN SOULDIERES:

whereby alone, as it shalbe in a true know-
ledge, and right use among them, they
stand invincible against all the force
and power of any their ene-
mies whomsoever.

CHAP. I.

THe Apostle S. Paule, in his Epistle
to the Ephesians, Chap. 6. doth put
all Christians (that are Gods true
Church & people) in mind of their
spirituall enemies, as, the Diuel and
all his armie of wicked spirites, euen diuels with
him; whom he there describeth in their greatest
power, danger, and aduantage, euery way against
them; and teacheth, that all such true Christians
are to be at continuall warre with them; which so-
euer were, and must be, euen as they are in the
true state of the true Church and people of God.
For otherwise the diuell, with his whole army,

holdeth all that are not such, captiues, to be at his will, euen to the destruction of their bodies and soules for euer, as they shall continue therein, without care in time to enter into this resisting and warring against them. Whereunto, that all may the rather be encouraged and strengthened, with most assured hope to preuaile in victory ouer them for euer, the Apostle there exhorteth to put on the whole armour of God, which being the whole state of true Christianity, he particularly describeth the same in euery principal point thereof, according to each particular part, of the complet harnessse & armor of the bodily souldier, then vsed in their warring and fighting against all bodily enemies: as, the Christian truth, and sincerity in the whole profession of true Christianity, to be as the girdle: the righteousness of life and behauour, that euer was, & ought alwayes to be in all Gods true Church and people, as the breast-plate: the Gospell of peace, to wit, the doctrine that preacheth peace betweene God and man through Iesus Christ, which cannot but encourage to all bold & constant walking, and proceeding forward dayly in this spirituall and Christian warfare, as the souldiers boots or shoes: Faith, as the shield: Salvation, which is the end of this Faith, being alwayes truly in them, as the Helmet: and the word of God, as the sword, not onely to defend from all manner power of the same spirituall enemies generally, but also to strike & wound them, euen in euery

euery assault particularly, to their vtter ouerthrow
in the ende, being truly and rightly vsed against
them. But among all these, the Apostle maketh
faith as chiefe and principall, in resembling the
same vnto the shield: saying, *Above all, take
vnto you the shield of faith, that you may be able
to quench the fire darts of the wicked*: For, as the
shield is to couer the whole body, and be a most
strong gard and defence thereof, euen as it
is furnished with the other parts of armour: so
faith is this shield, being the principall defence of
euery Christian, in the very true state of Christi-
anity, in truth, and righteousnesse, to stand inui-
cible against all, euen the most powrefull, dange-
rous, and dreadfull assaults of the diuell: which
he therefore tearmeth fire darts, as not onely of
power to pierce, but to destroy where they
pierce. From which, all are euer most strongly de-
fended by this faith onely, which quencheth such
darts, how fire soeuer: that is, preserueth, and
saueth from all manner hurt by any power ther-
of, how great and dangerous soeuer in them. So
that all the rest of the parts of this spirituall ar-
mour, appeare to depend vpon this faith, as they
are inseparable in all that euer were, and are, truly
partakers of the same. For faith purifieth the
heart, to be sincere and sound in Christianity:
faith bringeth forth righteous frutes in the
life and behauour: faith causeth inward peace
towards God, according to the Gospell prea-
ching the same: faith assureth of saluation, and

bringeth all most certainly to the obtaining thereof. And as faith is thus chiefe and principall, above and before all, as the shield in this spirituall warfare, against all power and force of the diuell and his whole army, euen to stand fast in the euill day, that is of any danger, or hurt whatsoever intended and offered by them: so is it also, and euer was, to Gods people, as their sacred and onely inuincible shield, against all their bodily enemies of flesh and bloud, which they euer had, and shall haue, by the former spirituall enemies, that cease not both to raise and stirre them vp in euery place and time, and also to pricke and spur them forward, in their greatest furie, rage, and power, that by any meanes they can shew or practise against the. In so much that all that now are thus enemies to Gods Church and people, as principally that man of sinne, that bloudy and cruell Antichrist of Rome, as hereafter he shall be manifestly proued so to be, with all Papists his followers, being led by his onely power and authority, whether forraine enemies, or domestically, as traytors & rebels, ~~which~~ are altogether as Sathans fire darts, throwne by his hand, that is, wholly guided and directed by his power, to overthrow Gods true Church and people, as much, and as farre as hereby he possibly may. But this faith is the shield, that seruing alwayes sufficiently for a most strong defence against himselfe, in his greatest assaults, immediatly doth, and shall no doubt much more serue, and preuaile

preuaile most effectually, to the vtter quenching of the most fire and deadly darts also of all these his armies of bodily enemies, euen all traytors of what sort and kind soeuer. Wherefore this most sacred and powerfull, euen inuincible shield of faith, being as chiefe and principall herein, as is most manifest, and the same being thus onely to all in whom it is in a true knowledge and right vse, as in Gods true people it euer was, and is: I haue thought it a necessary dutie, that as warre is to be made now, or hereafter, against any these enemies, that are Sathans furious fire darts: so to offer this my poore helpe, to further euery one, especially as they shall want any thing touching the same; and that according to the holy Scriptures, teaching whatsoeuer belógeth therunto, & that as it euer was & is, of power to quench & vterly extinguish, eue these fleshly fire darts of Sathā, that are in all that they are to endāger & hurt only by his power & wil; which being yet euer vnder the wil & power of God, hath bin, and euer is vāquished by this most sacred & inuincible shield, in this true knowledge and right vse thereof only, which both here follow to be considered, and must be thoroughly regarded of al, eue as they will haue most certaine hope, to be partakers of the former benefite, that is thus alwayes obtained onely by meanes of the same. First therefore we are to obserue according to the Scriptures, what this faith is in it selfe. Secondly, touching this vse thereof, to be in this manner, as a most strong,

even an invincible shield, alwayes to Gods true people, against these their enemies whomsoever.

CHAP. II.

Touching this faith, as it is to be considered in it selfe, it is described, albeit more generally, yet for this purpose sufficiently, in the. 11. Chapter to the Hebrewes, verse 1. thus. *Faith is the ground of things hoped for, and the evidence of things not seene:* which description, the Apostle in the rest of the Chapter declareth by many and sundry examples, of some principall Patriarkes, Prophets and righteous men, and women, that by faith brought to passe, and wrought great works, which was the power onely of God, being with them, beleeuing his promises, touching his fulfilling of the same vnto them. But the better to vnderstand this faith in the true nature thereof, the same is to be obserued as it is here described. First, touching the proper power and efficacy: next the proper obiekt and matter thereof, wherein it is alwayes stayed and occupied. The power and efficacy, is here noted, by two forcible and significant words: to wit, *ὑπόστασις* and *ελεγχος*: the first signifieth substance or exsisting: the other, evidence, or certaine knowledge.

CHAP. III.

The proper matter and obiekt of this faith, wherein it is alwayes stayed and occupied, according to this double power & efficacy there-

of, is here noted to be double also: as, things not
 scene; and things hoped for: and this is onely all
 such things as are reuealed of God by his word, as
 the same is now contained in the holy Canoni-
 call Scriptures. For this mutuall relation, euer was
 and ought to be in Gods true people, betweene
 this their faith, and the word of God, that as they
 are onely to beleue that which God himselfe
 hath reuealed vnto the, which the Apostle shew-
 eth, saying: *Faith commeth by hearing, and hea- Rom. 17.*
ring by the word of God: to wit, there must be
 hearing that which is to be beleued, before
 there can be beleeuing: and this hearing must be
 of that which God commandeth to be published,
 & declared by the which he sendeth to publish
 and declare the same. So, whatsoeuer is thus pub-
 lished and declared from God, doth profit, and
 benefit, onely as it is thus truly beleued, which is
 taught in the 4. Chapter of the former Epistle to
 the Hebrewes: verse. 2. thus, *For vnto vs was the*
Gospell preached, as also vnto them: But the word
that they heard profited not them because it was
not mixed with faith in them, that heard it. Thus
 faith is that onely, which maketh the word of
 God profitable to all that heare it, as it is mixed
 with the same, that is, euer going inseparably
 with whatsoeuer is heard, euen in the very hea-
 ring, from time to time, as any shall be partakers
 thereof, in former manner from God, by that
 meanes which he vseth in publishing and decla-
 ring the same at any time vnto them. This Faith

therefore being in the former double power and efficacy thereof, that which maketh things not seene, euident, and things hoped for, to be: all which being such as are onely from God, as they are now contained in the holy Scriptures, the same are here briefly to be obserued, according to the same holy Scriptures, for the better vnderstanding of this faith, especially according to the former description, in this double power thereof.

CHAP. IIII.

THe same things therefore, are either such as are onely and barely shewed and declared, as they were, & are in the truth therof: or such as God hath so freely promised vnto his people for their onely benefit, that they alone are to be partakers therof. All which as they are any of the, in any sort without the reach, either of naturall reason and present knowledge to cōprehend, or natural power & meanes, to apprehend or partake: so faith is that, whereby alone all are enabled, both for the one & the other: to wit, both to make things, howsoeuer shewed and declared onely, but not seene, to be as certaine in their owne knowledge thus truly beleeuing, as if they were present before their eyes, to be seene & knowne of them: and things so promised, that are in time to be performed, and therefore howsoeuer, neither seene nor existing, yet as certaine to all such also, as if they were in present appearāce, & performance vnto them. Which promises, being the chiefe end of all things else, contained in the
holy

holy Scriptures, and the chiefe end of this faith, required of all Gods true people, to be partakers of all things so promised of him, vnto them, may for the better vnderstanding thereof, briefly and summarily also be cōsidered, as they are cōtained in the same holy Scriptures. All which may be obserued, to be of this sort: to wit, either the generall, that is as the maine & principall: or more particular, as appendant and belonging to the same. The generall, maine, and principall promise, made of God to his onely people, is to be their God, and accept them for his people: to wit, to be their God in his fauour, mercy, loue, goodness, power, and prouidence, to saue & redeeme them, bodies, and soules, from all miseries here & euer: and they to be his people, that beleeuing the performance of these promises vnto them, they are to glorifie him, by their true obedience to his lawes and commandments, giuen of him vnto them, to obserue and keepe.

The other more particular promises, appendant and belonging to the same, are either touching the life to come, or this present life.

Touching the life to come, are all that concerne either Iesus Christ him selfe, promised from the beginning to come in his time in the flesh, to be the very Saviour and redeemer of Gods people from all miseries of bodies and soules forever, by fulfilling all things necessarie, to bring the same to passe for them: or such as concerne the same redemption and saluation, to be so finished,

and brought to passe in them, as both their free iustification before God by his righteousness, in fulfilling Gods law in all things for their satisfaction, purchasing thereby for them remission of all their sinnes, euen our most perfect reconciliation and attonement, betwene God and them for euer: and also sanctification by his spirit, renewing and changing them to a new life in holinesse and righteousness, wherein they are to walke all their daies, being once truly in this estate, to be in the end partakers of the resurrection of their body and life euermlasting: which is the very eternall redemption and saluation it selfe, to be onely enjoyed of them.

The promises touching this present life, are, both to provide and giue all things necessary & needfull for the continuance of the same, the time that God hath appointed in the world: and also to preserve & defend from all hurts and dangers, by any meanes whatsoever, during the same appointed time thereof, according to his good will and pleasure. All which particular promises, both touching the life to come, and this life, as they are made of God, freely to giue Christ Iesus, and in and by him all things in former manner to his people, promised of him also to them alone: so the same being in Christ, Yea and Amen, most certaine and true: this is that whereby alone they are euen so to euery one, to be truly partakers of the same. As touching such things as being past, or to come, and not to be seene, yet by faith, as

free certaine to euery one truly beleeuing the same, as
 if they were present, to be seene with their eyes,
 and touching such, as are so formerly promised,
 that they are in time to come to be fulfilled, the
 same are likewise to euery such true beleeu-
 er as certaine, as if they were in present being, euen
 in the very performance thereof vnto them.

CHAP. V.

THe principall ground and stay of which cer-
 tainty of this faith, is from the very nature
 of God him selfe promising: in whome all are led
 to rest and stay wholly for the performance, by
 the knowledge of the same promises. And this is
 noted by two especiall names, whereby he first
 manifested himselfe to his people: to wit, *Elshad-
 dai* and *Iehoua*, as we reade in Exod. chap. 6. ver.
 2. *Moreover God spake vnto Moses, and said un-
 to him, I am the Lord. 3. And I appeared to
 Abraham, to Isaac, and to Iacob, by the name of
 Elshaddai; but by my name Iehoua was I not
 knowne vnto them.* The first noteth God to be
 almighty or al-sufficient, for whatsoeuer he will.
 And the other to be eternall of him selfe, and
 therefore he, of whome, in whome, by whome,
 and for whom, all things are, euen most constant,
 and true to performe, according to his former
 power, whatsoeuer he hath promised. And in the
 former place, he meaneth, that the Patriarkes, A-
 braham, Isaac, and Iacob, had his promises of

those things, that were to be performed to their posteritie, whose faith in beleeuing the same had that certaintie from that knowledge of God, & especially to be euery way sufficient for the performance of that was so promised, and yet was not existing, howsoeuer they were not utterly without the knowledge of his name *Iehoua*. But their posteritie, to whome *Moses* spake, had, and were further to haue, more manifestation of his name *Iehoua*, by the performance, euen the very being and existing of the former things so promised, that then were in some sort, and daily should still be fulfilled of God vnto them, as they should by this true faith accept and lay certaine hold of the same, according to all Gods promises thereof.

CHAP. VI.

THESE names of God therefore, of sufficiency & efficiencie (as we may say) are the stay & certainty of faith, as any shal truly know the same. For God being euery way able to do whatsoever he will, will no doubt cause that to be most certainly in his time, that he hath at any time promised to his people, and shall be thus truly of them beleued. And this is in and by Christ Iesus alone, in former maner, in whome is the true and very certaine being and existing, as, of all things then promised to them, that were after to come and be fulfilled in their time: so of all things in any time also, to be in like sort fulfilled, as the

me is promised, and shall of anie being Gods
people, thus knowing God aright in Christ,
truly beleueed, euen to the worlds end.
And agreeable hereunto, is that like descripti-
on by the Apostle Saint Paule, of the faith of A-
braham, when he had a promise of Isaac, and no
naturall meanes nor power thereof in him, or Sa-
rah, his body being as dead, who was almost an
hundred yeares old, and Sara her wombe being
also dead, of whose faith notwithstanding rou-
nding the same promise, the Apostle writeth thus:
*chap. 4. vers. 20. Neither did he doubt of the pro-
mise of God, through unbelief, but was strengthe-
ned in the faith, & gaue glory to God: 21. Being full-
ly assured, that he which had promised was also a-
ble to do it.* Here as Abraham had Gods promise, &
knowledge of Gods sufficient power, so he be-
leueed assuredly it should euen so be vnto him,
to haue a sonne as God had promised. And this
is the nature of true faith, beleueing the perfor-
mance of promises made of God, euen touching
things seeming most vnpossible in themselues,
to those vnto whome the same promise is made:
yet being the promise of God, with whome all
things are possible, touching his both sufficiency
and efficiencie, they giue glory to him, that ha-
uing so promised vnto them, it is his wil so to do:
(for he promiseth not but what he willeth) & be-
ing so, his power being al-sufficient, will most
assuredly euer in his due time also performe the
same, But this is to be vnderstood alwaies of true

faith, which is neuer without righteousness, God
the brest-plate going thus inseparably together
in euery one of Gods true people, as in the begining
was briefly noted, & shall be hereafter more
particularly obserued, so that the same righteousness
being neuer in them so perfect and sufficient
of it selfe, as by the merite thereof to bring
anie thing to passe for them, touching the safetie
and benefite of either body or soule, here or here-
euer: this faith onely thus in former maner belee-
uing, doth most certainly make all partakers of
whatsoever God hath anie way promised vnto
them. Next followeth to be considered, the right
vse of this faith signified by a shield: and first, in
what sort it is so as touching inuisible enemies
principally, of which before we haue heard, euen
so these bodily also: then the effects thereof in all
Gods true people, in whome, as it euer was and
is in truth, so it was and is a most strong shield for
their most sure defence, against all such their e-
nemies perpetually.

CHAP. VII.

ANd touching the first: as God hath promi-
sed anie thing whatsoever, concerning ei-
ther the life to come, or this present life: as
the same is knowne vnto them, which it must be,
or else there cannot be anie faith at all: so this true
faith beleeuing the same, and thereby leading
them as by the hand, to rest and stay wholly vpon
God,

God, for the performance thereof, according to
the same promises: all in whome the same true-
ity is, are therefore made so certainly partakers
thereof, that no power can let or hinder the same
whatsoever against them: the strength and force
whereof, is not in the faith it selfe, as it is an acti-
on of the soule, but only in God thus promising
and performing, to all thus truly beleeuing, euen
as he hath so onely required of them: which faith,
being thus the whole, and onely power of Gods
people against Sathan and all his fiery darts, euen
to most piercing and deadly assaults, that are all in
this sort, euer euen by this shield of faith onely
repelled and beaten backe as vaine and frustrate:
the same is euen so also, against the greatest and
most dangerous power and force of anie ene-
mies of flesh and bloud whosoever, at anie time
warring and fighting vnder his banner and con-
duct, as they all euer do, against Gods people,
thus truly beleeuing. And this appeareth plaine-
ly in the 11. chap. to the Hebrues: where the
author thereof, hath described this faith in the
former power, by many worthie examples of the
most chiefe and principall among Gods people
from the beginning, and in the end concludeth
thus, 32. *And what shall I more say? For the time
would be too short for me to tell of Gedeon, of Ba-
rach, and of Sampson, and of Iephthah, and David,
and Samuell, and of the Prophets: 33. which tho-
rough faith subdued kingdomes, wrought righteous-
nesse, obtained the promises, stopped the mouths of*

Lions: 34. Quenched the violence of fire, escaped from the edge of the sword, of weak were made strong, they waxed valiant in battell, turned to flight the enemies of the aliants. Here is the power and vse of this true faith declared, preuailing as a most strong and mighty shield, against all power of all sorts of enemies, as here are rehearsed such men were worthie and valiant in the Lords battaile, as both kings and Captaines, that were chieftain gouernours of the warres and armies of Gods people, with all things belonging to the same, who by this faith were made strong, valiant, and in euerie way able to escape the stroke of their enemies sword, and to put them to flight, that any way rose vp against them. But it is said, that by this faith they all wrought righteousness, which sheweth it was true faith in them, that euer did, and doth cause and bring forth the obedience to that God, according to his lawes and commandements, in whome they beleeue, to be this their onely power & strength, to bring all these things to passe for them, for God neuer was nor can be of any, truely and rightly beleeued and trusted in, of whome his lawes and commandements (the onely rule of all true righteousness) is neglected and contemned, which being the perpetuall effect of this true faith, followeth to be hereafter more particularly considered in the place thereof. It is also to be noted, that it is said of all these, they obtained the promises, to wit, they being such in true faith and obedience, as to whome God had made the same, they were in like sort,

of him accordingly performed vnto them: for as
they had these promises in their knowledge, and
beleue aright in God alone for the performance
thereof: so obtained they euerie thing so promi-
sed, how hard or difficult soeuer it seemed to
them, to be in any sort by anie meanes in them
selues accomplished. These promises therefore
touching these things, for this point of preuailing
and getting victorie ouer all these bodily enemies
especially, are to be held first in a right know-
ledge: then, that all that will make account of
the performance thereof vnto them, are by this
true and right faith, to rest and stay vpon God a-
lone, to preuaile in al things according to the s^cac.

The promises of this sort, were some of them
particular to some certaine persons in that time,
touching some particular power of preuailing a-
gainst enemies, as God by speciall reuelation
made the same knowne vnto them, as they shold
be deliuerers of his people from some extreame
oppressours of them, as in the time of the former
extraordinarie Captaines and Iudges especially:
but there are generall promises of God in his
word, touching the same power of preuailing a-
gainst enemies, to be of God performed to al that
were his true people then, and so shall be in anie
time or place to the worlds end: and these must
be in the true knowledge and vnderstanding of
all that are to serue in this place, as the former
chiese captaines and gouernors did at anie time
for the defence of Gods people, against anie these

their bodily enemies, of anie place or time whatsoeuer.

CHAP. VIII.

ANd first, to begin with this kind of promise to Abraham, whome God would beginne with, to set forth an especiall and peculiar people to him selfe, to be their God, in his fauour, loue, mercie, power and prouidence, to saue them here and euer, as before hath bene shewed, he euer was, and so is vnto them all, that are such, onely in and by his sonne Christ Iesus, according to all his promises also touching the same: which promise was so to him first made, that it should continue to be in like sort to all his seed after him, not onely that are in the line of his flesh, but that walk in the steps of his faith: and this is in Gen. 15. 1. thus: *After these things the word of the Lord came vnto Abraham in a vision, saying: feare not Abraham: I am thy buckler, and thine exceeding great reward.* Whereby God signifieth, he would preserve and defend him from all power of his enemies, at all times, and blesse him in all things here & euer: but so that God required of him after in the 17. chap. vers. 1. that as he should alwaies find him all-sufficient, in all things whatsoeuer for him: so he must walke before him and be upright, euen girded with the girdle of truth, in his whole conuersation, that must euer be before God, who seeth and knoweth all secrets without dissembling

what stumbling and hypocrisie. The substance of which promise, is applied to this whole people of God (the seed of Abraham) by Moses, according to the time and occasion of the use thereof, as in the 1. of Deut. where Moses repeateth how he encouraged the people, when they were to enter vpon the land of Canaan, saying thus vnto them: vers. 10. *Ye are come vnto the mountaine of the Amorites, which the Lord our God doth giue vnto vs: Behold the Lord thy God hath layd the land before thee: go vp and possesse it, as the Lord God of thy fathers hath said, feare not, neither be discouraged.* And after in the same chapter, where the people shew, how their harts were discouraged to go vp, by the ten of those which were sent to take a view of the land, with the Cities and people of the same, who brought report againe, that 10. 18. *The people were taller and greater then they, and their Cities great and walled vp to heauen, and that they saw the sonnes of the Anakines there, which were a kind of Giants; whome Moses further encouraged against the same, thus: vers. 29. Dread not, nor be afraid of them: 30. The Lord your God who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes. Yea the Lord himselfe, sheweth his care of performance of this his promise vnto them, touching his presence and power, to be with them against their enemies, euen when they are to go to warre with them according to his will: and appointeth the priest to be present with*

them, and exhorteth them to be encouraged, by his onely presence and power thus promised vnto them: which appeareth in the 20. chapter of Deut. thus: 1. *When thou shalt goe forth to ward against thine enemies, and shalt see horses and chariots, and people more then thou, be not afraid of them, for the Lord thy God is with thee, which brought thee out of the land of Egypt.* 2. *And when ye are come neare vnto the battell, then the priest shall come forth, to speake vnto the people:* 3. *And shall say vnto them. Heare o Israel, ye are come for this day vnto battell against your enemy: let not your hearts faint, neither feare, nor be amased, nor adread of them:* 4. *For the Lord your God goeth with you to fight for you against your enemies, and to saue you.* Thus it is here manifest, that God alloweth and approueth wars to be taken in hand by his people, in shewing with what courage & boldnesse he would haue his people performe the same, assuring by all meanes of his presence and power, to be with them against their enemies, and therefore not anie whit to dread or feare them, how mightie and how manie soeuer they shall appeare vnto them. But touching such particular ends of warring as the Lord alloweth in his word, followeth hereafter to be obserued in the due place thereof.

In the meane time, this declareth most plainly also, Gods speciall promise of ayde and helpe sufficient, with his care of performance of the same alwaies to his people, euen in the day

of battell against their enemies. And most nota-
 bly is this concluded by Moses in the 33. chap-
 ter of the same booke: wherein he hauing repea-
 red sundrie and seuerall blessings pronounced of
 him before his death, touching all the tribes of
 Israell, addeth this in the end, as the Diademe &
 crowne of glorie, as peculiar to that whole peo-
 ple then, so to all Gods true people with them to
 the worlds end: vers. 26. *There is none like God,
 (ô righteous people) which rideth vpon the heauens
 for thine helpe, and on the cloudes in his glorie.*
 27. *The eternall God is thy refuge, and vnder his
 armes thou art for euer: he shall cast out the ene-
 mie before thee, and will say, destroy them: 28.*
*Then Israell the fountaine of Iacob, shall dwell a-
 lone in safetie in a land of wheat and wine: also the
 heauens shall drop the dew: blessed art thou (ô Is-
 raell) vwho is like vnto thee, ô people saued by the
 Lord, the Shield of thine helpe, and which is the
 sword of thy glorie: therefore thine enemies shall
 be in subiection to thee, and thou shalt tread vpon
 their high places.* Here Moses hath shewed Gods
 people, that the eternall God is their helpe and
 refuge, that they are saued by him, meaning from
 all sorts of enemies, in that he is their shield and
 sword of glorie: and that thus they shall conquer
 and bring in subiection all their enemies vnto
 them: and this way of preservation and defence
 by God only, to be as a buckler and shield, euen
 the onely refuge and helpe against all enemies of
 his people, as he promised the same, first vnto

Abraham, and in him to all his people after: for they all euer shewed their knowledge and assurance they made also in their times of the same God and Dauid principally: as it is written in the 2^d of Sam. chap. 22. vers. 1. *And Dauid spake these words of this song vnto the Lord, vvhhat time the Lord had deliuered him out of the hands of all his enemies, and out of the hands of Saul: 2. And he said, the Lord is my rocke and my forresse, and he that deliuereth me: 3. God is my strength, in him will I trust, my shield, and the horne of my salvation, my high tower & my refuge, my Saviour, thou hast saued me from violence.* And in the 5. Psal. *For thou Lord wilt blesse the righteous, & wilt compass him as with a shield.* And after him Salomō his son, Pro. 2. vers. 7. *He (to wit the Lord) preserveth the state of the righteous, he is a shield vnto them that walke uprightly:* which is the very former couenant of God with Abraham, that was faithfull, and therefore righteous: whose faith also God imputed to him for righteousness, whereby he was partaker alwaies of whatsoever God promised vnto him: the summe whereof was, to be his shield, or buckler, and exceeding great reward, as before hath bene obserued.

CHAP. IX.

THe next point is, that all thus truly knowing these promises of God, do so truly belecue the same, that they thereby rest and stay vpon God

God alone, to get and obtaine victorie, alwaies
 flueuer their enemies, according to the same. For
 me God onely alwaies was, and no other way is a
 shield to his people, then he is in former maner
 trusted in, that is, stayed and rested wholly vpon,
 to be euen so vnto them, as he hath promised: as
 Dauid plainly teacheth in the 115. Psalme vers.
 O Israell trust thou in the Lord, for he is their
 helpe and their shield: 10. O house of Aaron trust
 in the Lord, he is their helper and their shield:
 11. Thou that feare the Lord trust you in the Lord,
 for he is their helper and their shield: and in the
 119. vers. 114. Thou art my refuge and shield, &
 I trust in thy word. And Salomon in like sort, Pro.
 18. vers. 10. The name of the Lord is a strong
 tower, the righteous runneth to it and is exalted.
 And chap. 30. vers. 5. more plainly: Euerie
 word of God is pure: he is a shield to those that trust
 in him. Here Dauid and Salomon, do plainly
 shew all the people of God, that he is their hel-
 per, strong tower, and shield, as they trust in him,
 euen runne vnto him. And touching Dauid him-
 selfe, that he was his refuge and shield, as he tru-
 sted in his word, to wit, all his promises, touch-
 ing his defence, ayde and helpe, according to the
 same. And that all may thus truely and rightly do,
 here must great heed be taken of Gods true peo-
 ple, that they which draw not their heart anie
 whit from this whole and alone resting and stay-
 ing vpon God, by reposing anie least hope or
 confidence in any other thing whatsoeuer: which

44 *The Iacobin Shield*
is a vaine and carnall confidence, whereunto all flesh and bloud is too readie to leane too much, to their owne hurt and destruction. And therefore God himselfe hath giuen warning to his people, to take heed of the same, as they haue bin thereby deceiued at anie time: for as God onely is a shield to all that in former maner trust in him alone: so all trust for helpe and defence in anie thing else, is no shield, but a shadow that soone vanisheth, & will vtterly faile them at the length in whome it shall so be, what shew of courage or boldnesse soeuer they shall thereupon make against all force and power of their enemies, who thereby alwaies become more blind then bold, and desperate then discreet, in their attempts in wars or otherwise.

CHAP. X.

THe speciall and principall things, touching which the people of God haue bene euer warned by him to take heed of, that they put no trust nor confidence in them, are either religious or politicke. The religious, is all such outward things as God hath ordained among his people, to offer and present himselfe vnto them, to be their God, & guide them vnto him to be his people, in thus resting and staying vpon him alone by faith, and obeying and seruing him in righteousnesse, according to his lawes & commandements, wherein he hath purposed to be glorified

glorified among them: and being such, to be euer with them, to preserue and defend them against all their enemies. And these among the Iewes were the doctrine of the Law, the Temple, with the Arke of Gods couenant, and all the sacrifices and ceremonies to be vsed in the same in the dayes appointed, according to the same law of God to that end. The Iewes therefore neglecting the chiefe end of all these things, before obserued to be to present God, to be vnto thē their God, and to bring them by faith and obedience to his lawes to be his people; and presuming vpon these outward things, so by Gods owne ordinance amongst them, that therefore no enemies should preuaile against the Temple especially, despised such iudgements of God, as were by his Prophets denounced dayly against them for their great sinnes: and this is manifest sufficiently by the Prophet Ieremy, in the 7. Chapter: wherein first he exhorteth to true repentance, and then dehortheth all such in his time, from this kind of vaine confidence, wherewith they were deceiued, as hereby plainly appeareth 3. *Thus sayth the Lord of hosts, the God of Israell: amend your wayes and your workes, and I will let you dwell in this lād.* 4. *Trust not in lying words, saying the Temple of the Lord, the Temple of the Lord.* And shewing more particularly what workes they should amend, that were comitted of them contrary to the righeteousnesse of Gods people, he addeth in the 8. verse: *Behold you trust in*

lying words which cannot profit 9. Will you steale, murder, and commit adultery, and sweare falsely, and burne incense vnto Baal, and walke after other Gods, whom ye know not, 10. And come and stand before me, in this house whereon my name is called, and say, we are deliuered, though we haue done all these abominations? 11. Is this house become a denne of theeuers, whereupon my name is called before your eyes? Behold euen I see it, sayth the Lord. But the Prophet to conuince them of this so vaine confidence in them, touching the Temple especially, as though hauing such promises for the continuance thereof, that it could not, neither would God suffer it to be euer destroyed, sendeth them to *Shilo*, where the Arke of God had rested about 300. yeares, which in the dayes of *Elie* was taken, and a great slaughter of the people committed by the Philistines; and euen there, the children of Israell (caried with this vaine confidence) being smitten downe before the Philistins, sayed among themselues, let vs bring the

n.4.3³ Arke of the couenant of the Lord out of *Shilo* vnto vs, euen into the campe, that when it cometh amongst vs, it may saue vs out of the hand of our enemies: but their sinnes were such, that had so greatly abused both Arke and sacrifices, that no such meanes was then regarded of God, when his time was come to take iust vengeance vpon the same. Where we may note, how they made account, that the only presence of the Arke should

should saue them from their enemies, as these here made the like vaine account of the Temple, in their time, wherein the Arke also was. These therefore were lying words, wherwith they nourished and fed this vaine hope and confidence in them, euen to their owne destruction in the end. But we are all to learne, that the greater Gods mercy is this way to his people, to make them partakers of these blessings, and to forbear and spare them in their sinnes, they are not therefore thus to presume hereof, but to be the more careful rightly to vse the same, to the right end, euen to profit in faith and holy and righteous works, or else they prouoke God not only by these their sinnes, but also by abusing these his mercies and great blessings, to bring vpon them in the end the more grievous and fearefull iudgements and punishments, as for the same the former people of the Iewes, were by the Prophets euen so grievously threatned, and the same of God accordingly in his due time most fearefully executed.

CHAP. XI.

THe politicke things, touching which God hath also giuen like warning to his people, to put no trust nor confidence therein, but in him alone, is either strength of men, or munition.

Strength of men, either for wisdom, multitude, or courage, are necessary meanes, and a bles-

sing of God, and so is sufficiency of necessary munition against all bodily enemies, & must be prepared and provided, as they euer were among the people of God, by all their kings & other gouernours vnder them, as the Scriptures euery where teach: but yet no trust must be reposed in them, to encourage in hope of preuailing against any enemies, but onely as the Lord shall continue his power and prouidence with his people, to guide, blesse, and prosper them in the true and right vse thereof. For as to neglect any meanes lawfull herein, were to tempt the Lord: so to trust therein is to forsake him. First therefore, touching men of wisdom, which are most fit by their counsell and experience to direct in all martiall affaires especially, this counsell is giuen of *Salomon*, not in that wisdom wherein he excelled all other in the world, but in that wisdom that excelleth all wisdom in the wisest of the world whosoever: in the Prouerbs the. 3. Chapter, verse 5. *Trust in the Lord with all thine hart, and leane not to thine owne wisdom.* 6. *In all thy wayes acknowledge him, and he shall direct thy wayes.* What it is to acknowledge God in all our wayes, shall be shewed hereafter.

CHAP. XII.

ANd touching multitude of men, of what courage or valour soeuer, there must no trust be reposed in them: as God warned his people by

by the Prophet Jeremy in the 17. Chapter, verse 5. *Thus sayth the Lord, cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.* And Esay 2. Chap. verse 22. *Cease you from the man whose breath is in his nostrils for wherein is he to be esteemed?* And what multitude of men is without the Lord be with them, that worthy and most godly king Hezekiah sheweth, when he encouraged his people against the great army of Sennacherib, saying thus vnto them: *Be strong and courageous, feare not, neither be afraid for the King of Asshur, neither for the multitude that is with him, for there be more with vs then is with him: with him is an arme of flesh, but with vs is the Lord our God to helpe vs, and to fight our battels.* Then the people were confirmed by the words of Hezekiah king of Iudah. This is a most notable example for all gouernours of armies, and bands, to encourage all vnder them, by these reasones, that multitude of men, of what courage soeuer, is but an arme of flesh in it selfe, & therefore not to be feared, as it shalbe against them, nor trusted or rested in, as it is with them: but whether many or few, they shall alwayes preuaile, as the Lord only is and shall be with them, to helpe them, and fight their battels for them. And this was in king Asa also, whiles he continued to walke in the wayes of the Lord, in his manner: who when Zerah king of Ethiopia came out against him, with an host of ten hundred thousand, & 300.

pro. 14.

12.

Chariots, how one army being but 500. thousand, cried vpon the Lord his God, & sayd: *Lord me it is nothing vwith thee to helpe vwith many, or me vwith no power: helpe vs (ô Lord our God, for vve rest one thee, and in thy name are come against this multitude: O Lord thou art our God, let not man preuaile against the.* And in the verse following: *So the Lord smote the Ethiopians, before Asa & before Iudab, and the Ethiopians fled.* And thus Asa with his army of 500 000, had a great victory against an army of ten hūdreth thousand, & 300 Chariots, carying away a mighty spoyle with him: but this onely by resting on the Lord, calling for his helpe, and going against them in his name, to wit, in all confidence of his power to be with him, against that multitude of so many and mighty enemies.

CHAP. XIII.

Touching wisdom, strength, and riches, which seeme great stay of strength, for any people to preuaile against enemies. The Prophet Jeremy hauing prophesied of the lamentable destruction that shold come vpon Ierusalem, sheweth that the people then were not to glory in the, as any meanes to do the any good in the euill day, saying: *Thus sayth the Lord, let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches, but let him that glorieth,*
glory

all the Christian world. 31
ou-glory in this, that he vnderstandeth and knoweth
ordnee: for I am the Lord, which shew mercy, iudge-
ment, and righteousness in the earth: for in these
things I delight sayth the Lord. Thus to glorie &
reioyce to know the Lord to rule and gouerne
in the earth according to mercy and righteous-
nesse, which he exerciseth to all that beleeue his
promises, trust in him, and seeke vnto him alone
for his ayd and helpe to be euer with them, And
also according to iudgement: which he execu-
teth vppon all that glorying and trusting in wis-
dome, strength, and riches, despise and contemne
the Lord, as exercising no rule nor gouernement
ouer men, and their wayes and courses here in this
present world.

CHAP. XIIII.

ANd lastly, touching munition, the same is to
be provided and vsed of Gods people in the
best manner that may be, but alwayes without
any trust in them, as shall appeare by this that fol-
loweth.

And first touching the vse of any such meanes
to be alwayes provided; as Dauid, and other of the
kings were euer carefull of the same: so we reade
especially of king *Vzziah* in the 2. of the Chroni.
Chapter 26. who did valiantly in his warres, God
helping and prospering him against his enemies
round about, and built diuerse Towers in Ierusa-
lem for the fortifying thereof, and had his armies

and bands of fighting mē, with their captaines & chiefe gouernours ouer them, trayned and prepared for war. And touching his care for munition, in particular it is thus written of him in the same Chapter, verse 14. *And Uzziab prepared them throughout all the host, shields and speares, and helmets, and brigandines, and bowes, and stones to sling.* 15. *He made also very artificial engines in Ierusalem to be upon the Towers, and upon the corners, to shoote arrowes and great stones; and his name spread far abroad, because God did helpe him maruellously, till he was mighty.* Here wanted no care in this king for preparation of al kind of outward meanes, as mē, & munitiō for wars: but his preuailing by them against enemies, was by the ayd and helpe of God, whereby alone he grew most mighty and renowned, as by the place is manifest: and therefore no trust to be reposed in them, how sufficient and powerfull in themselves foruer; but onely vsed, and all trust and confidence of successe in warre, still to be placed and truly stayed in God alone, as these places following do plainly teach: Some trust in chariots, and some in horses: but we will remēber the name of the Lord our Good. Also: The king is not saved by the multitude of an host, neither is the mighty man deliuered by great strength. An horse is a vaine helpe, & shall not deliuer by his great strength. And likewise: For I do not trust in my bow, neither can my sword saue me: But thou hast saued vs from our aduersaries, and hast put them to confusion that

es & that hate vs. Therefore vve praise God continually, and vwill confesse thy name for euer. But most plaine is the Prophet Esay, who inueighed against the Iewes, that in his time shewed their trust to be in these outward meanes against their enemies: and therefore fought not to God, but to the Egyptians for them, contrary to the will of God, as appeareth in his 31. Chapter, where it is thus written. *1. Woe vnto them that go downe into Egypt for helpe, and stay vpon horses, and trust in chariots, because they are many, and in horsemen, because they are very strong: and they looke not vnto the holy one of Israell, nor seeke vnto the Lord.* And how vaine this confidence is, he sheweth the in the 2. verse: *Now the Egyptians are men and not God, and their horses flesh and not spirit: And when the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall altogether faile.* The Prophet shewed in the former verse, that as any trust in these things, they looke not vnto the Lord the holy one of Israell, nor seeke vnto him, in that they cannot trust in him aright, and repose any confidence in these outward helpe: for God is alone to be alwayes trusted in, and stayed vpon, for all strength, and helpe to preuaile against all enemies, of what power and force soeuer, according to all his former promises to his people, touching the same.

CHAP. XV.

BVt here, because according as God hath gi-
uen this manifest warning to all his true
people, to take heed of this vaine trust, that will
cause in the end but shame and confusion; so the
most part will in word be ready to deny the same
to be in them, and bragge of the Lord and his po-
wer and might to be their onely stay and defence:
next followeth to be also cōsidered, the effects of
the former faith and trust, proceeding alwaies frō
the same, as it is truly & rightly reposed & stayed
in God alone, to make all in whom it so is, most
truly partakers of whatsoeuer he hath promised,
euē touching this his perpetual ayd & defence, to
be as a most strong & inuincible shield to his peo-
ple against all their enemies whō soeuer. For faith
and trust professed only in word to be in God, e-
uen by and through Christ Iesus, but not in truth
of heart, is not true faith and so knowne mani-
festly to be, as it is without these effects following,
which therefore neuer partaketh any thing what-
soeuer promised of God, either touching this life
or the life to come. Which effects are here to be
observed, especially according to this present
purpose, touching this true faith and trust in God
alone, to be our shield, to saue and defend from
all power of these bodily enemies, in their bodily
warres and fight especially: and the same accor-
ding to the holy Scriptures, as they are to be
there found taught to haue bene euē so in all
Gods

Gods true people, euen warring against these kind of enemies from the beginning. Which effects are principally these two: first, to depend vpon God alone for direction in al things, wherein the performance of any promise made touching the same is to be hoped for: secondly to seeke vnto him alone, by that way and meanes he requireth, in all to whom he hath shewed he alwayes will so truly performe his sayd promises.

CHAP. XVI.

Touching the first, it is a most apparant effect of this faith and trust, resting and staying vpon God alone for the performance of his former promises: for who can so do, and neglect his counsell for direction in those things, touching which his sayd promises are made, with any hope of the performance thereof vnto them? which hath bene and is, the ouerthrow and vtter confusion in the ende of all such as shall continue so to do. And this is manifest by the Prophet Esay, who denouncing woe against such as hauing the former vaine trust in the Egyptians, their horses & chariots, and therefore no trust in the Lord of hosts, as before we haue heard, but despised him in like sort, touching this his counsell for direction, doth denounce the like woe against them also, euen for the same in the 30. Chapter, as followeth. *1. Woe to the rebellious children (saith the Lord) that aske counsell but not of me, and coner*

with a couering but not by my spirit, that they may
 lay sin vpon sin 2. Which walke forth to go downe in-
 Egypt (& haue not asked at my mouth) to strenghten
 theselues with the strength of Pharaoh, & trust in
 the shadow of Egypt 3. But the strength of Pharaoh
 shalbe your shame, & the trust in the shadow of E-
 gypt your confusio. Here the Prophet sheweth plain-
 ly, that these go inseparably together: to wit, tru-
 sting in worldly power and strength; and despi-
 sing also the counsell of God for direction: which
 is to be euen rebellious against God, and lay sin
 vpon sinne, as any shall at any time so do. Who
 therefore being such can neither haue any true
 hope, nor indeed be partakers of his promises to
 any comfort, howsoeuer they shall presume to
 challenge or vainely brag of the same. God there-
 fore making his former promises vnto his people,
 touching his ayde and defence against their ene-
 mies, to be euer with them, with full purpose to
 performe the same alwayes vnto them, did re-
 quire they should so truly trust and stay in him a-
 lone for the performance thereof, that they shold
 depend vpon his counsel also for directio, in their
 wars especially: the knowledge whereof, as they
 were alwayes first to seeke touching their enter-
 prising the same, with assurance of good, and
 prosperous successe for victory: so by such means
 & waies as God himself ordained, to make them
 partakers therof; which as they were to the extra-
 ordinary in their Priests by Vrim, & in their Pro-
 phets by special reuelation of the spirite, were for
 that time only: but as farre as any thing touching

the same counsell & will of God for direction was
then prescribed of God, and written in the Scrip-
tures, the same then was, and still is, to be regar-
ded & searched for and vnderstood as from the
mouth of God, of all that will make account of
him to be with them, to giue good and prospe-
rous successe in their warres to the worlds end, as
they are and shall be his true people especially.
For as all that truly beleeuing & trusting in God
alone, did rightly regard and truly vse that
meanes then, did accordingly alwayes prosper in
their warres they tooke in hand according to the
same; and all that did the contrarie, had contrarie
successe therein: so shall it be, and fall out now,
either one or other, to any, as they shall take ei-
ther one or other course in the same, to wit, as
they shall truly regard and vse, or neglect and de-
spise the knowledge of Gods will in the perfor-
mance of wars, as farre as the same is manifest, &
may be knowne by the same holy Scriptures, euē
so to prosper or not prosper in the same. For as it
is written by the Apostle S. Paule: *What soeuer is*
not of faith is sinne. And by the author of the Epi-
stle to the Hebrewes: *But without faith it is*
impossible to please God: So this faith staying one-
ly vpon Gods word, especially his promises, for
the performance of all things so promised of him
(as from the beginning hath bene taught) leadeth
all in whom it thus truly is, to regard the will of
God in whatsoeuer they shall take in hand, with
hope and assurance of his fauour and blessing to
be alwayes towards them in the same: whereas

Iud. 20.

1. Sā. 23.

2. Sā. 5.

Nom. 14

43. 44. 45

1. King.

17. 35.

Rom. 14

23.

all rash & blind enterprises & attempts without
 this true care & regard, can haue neither inward
 comfort in conscience towards God, nor any
 good successe to any outward comfort in the
 world, howsoeuer there may be sometime some
 shew thereof, which will in time soone vanish &
 come to nothing, yea, be their owne shame and
 confusion rather in the ende, that haue bene blin-
 ded and deceiued thereby, as before hath bene
 sufficiently declared. Here therefore, that all that
 either are or shall be employed in this seruice, as
 about the execution and performance of warres
 in any place whatsoeuer, may ~~the~~ haue assu-
 rance they serue the Lord, in doing that which
 they know and vnderstand to be according to his
 will, and thereby performe all that they are to
 do therein with comfort and courage before
 God and men, in an assured hope of the Lord to
 be euer with them, in his ayde, prouidence, and
 blessing, as he hath promised, it shall be necessa-
 ry to consider what may be obserued in the holy
 Scriptures, for the better and more particular vn-
 derstanding of this will of God, for direction of
 all such touching the same. And first touching
 warre it selfe: next, the maner of the performance
 and execution thereof.

CHAP. XVII.

Touching warre it selfe, the same is mani-
 fest to be approued of God to be in vse a-
 mong his people from the beginning: and
 there.

Therefore to be lawfull and agreeable to the will
of God, which euer was and is, in regard of such
ends thereof as are agreeable vnto his law, and
thereby is an action wherein God is obeyed and
served of all that shall be led in the true and right
& performance thereof, according to the same ends,
but otherwise not. And all such warres that are
or shall be taken in hand, without regard of the
same ends, as they are vnnecessarie warres, so al-
wayes vniust and vnlawfull, and cannot be per-
formed with any faith and assurance of heart to
please God, and therefore with no hope of any
comfortable and good successe by his fauor and
blessing in the same.

The same ends therefore of iust and lawfull
warres, are here to be considered, especially as
they shall appeare to agree with his law, and
therefore come within the compasse of obedi-
ence to God, by the same his law commaunded,
and of his true people alwayes required.

CHAP. XVIII.

AND these ends of this sort, haue bene long
agoe approued by the auncient Christian
Church, to be, *pro lege, rege, & grege*, for pietie,
prince, and people. That warres may lawfully be
taken in hand of Gods true Church and people,
in all times and places, as anie occasion shall be
offered vnto them of the same in regard of either,
much more of all the former endes and respects,

which are according to the law of God. As first they touching pietie and religion, to be maintained & defended of all princes and their people, by all their power: it is commanded and required in the first table of the law. And touching princes, to maintaine and defend both their owne authoritie and right, in their kingdomes giuen them of God, and also the peace, liues, libertie, and goods of their people vnder their charge and gouernement, being as their flocke, committed of God vnto them, euen for that end: the same is commanded and required of them, especially in the first commandement of the 2. table, being the 5. of the whole law: which may also haue relation in some other respects, to some other of the commandements, either in the first or second table, as in regard of any particular dutie of loue towards God or man, required by any of the same.

And here, as Christian captaines and souldiers, that are in this very worke and seruice, shall haue anie, or all of these ends in the same, and a true and right regard therunto in the performance thereof: so shall they euer haue therein this true comfort towards God, and courage against their enemies, that they performe an acceptable work and seruice to God, euen agreeable to his will, wherein they serue him immediatly, as this their seruice respecteth the defence of his true religion: and immediatly, as it respecteth, either prince, his annointed, and their soueraigne nurce and mother; or the people their brethren, for whom they

first they offer to giue their liues, to redeeme their
 d & brethrens life, libertie, and goods, euen that duty
 yal of loue, which in a true and right performance
 d in thereof in former maner, is most agreable to Gods
 ces, law, and the practise of true Christianitie, accor-
 ho- ding to the rule of the same. And to make this 1. John
 n of truth yet more apparant, we may consider some 14. 15. 16
 ods few examples of manie, touching such warres as
 ne- were taken in hand of Gods people, both by his
 od speciall direction, and also in regard of one or o-
 n- ther of these former endes, as may be obserued
 he in the same.

CHAP. XIX.

ANd first touching warres *pro lege*, to wit,
 for and in regard of the law of God, namely
 his true religion and worship, or anie part thereof;
 the same appeareth to be the end, that Iosuah &
 the Elders of the people of Israell had in that war
 they had purposed against their brethren, the Ru-
 benites, Gadits, and the halfe tribe of Manasses,
 on the other side of Iordan: for we may reade in
 the 22. chapter of the booke of Iosuah, that after
 God had giuen them victory ouer the Cananites,
 and Iosuah had deuided the land vnto the 9. tribes
 and halfe on that side of Iordan, he sent the for-
 mer 2. tribes and halfe to that their possession,
 which Moses had giuen vnto them before his
 death, on the other side of Iordan: who whē they
 were come thither, built there an altar, to be on-

ly for a witnesse (as after they shewed) that albeit they were deuided by that riuer, yet they were all one people, and had all one God and religion: & that they of the nine tribes and an halfe, might not in time to come deny the children of these two tribes and an halfe to belong vnto them, & haue anie part with them in the Lord. But Iosuah and the rest of the princes and people, not vnderstanding this their purpose herein at the first, but suspecting it had bene built for them, to offer there burnt offerings, and peace offerings, and so to be for the seruice of the Lord, who had appointed one altar onely for his whole people, to be in one place for them all: and that thus God and his true religion should by them be thereby greatly wronged and iniured, gathered them together at *Shilo*, to go vp to warre against them: thus preferring Gods glorie, and his true religion to their owne brethren, corrupting the same, as they tooke it: but sending speciall messengers vnto them, and vnderstanding their former purpose therein, that it was not for religion, as to set altar against altar, but to that end of being a testimonie and witnesse betweene them, to be of the same body, religion, and belong to the same God together, which was nothing against God and his law, they were well content. Touching the conclusion whereof on both sides, it is thus written in the same chapter, vers. 33. *And the saying pleased the children of Israell, and they blessed God, and minded not to go against them in battell,*
for

for to destroy the land wherein the children of Ruben and Gad dwelt. 34. Then the children of Ruben and the children of Gad called the altar ED, for it shall be a witnesse betweene vs, that the Lord is God. Here it is manifest in the former example, that the end that Iosuah and all the Israelites with him had, in their purpose to go to warre, euen against these that were of the same bodie, and flesh with them, was Gods true religion, which they supposing to haue bene corrupted & violated by them, would by warre redeeme it from the same, if they had found them guiltie of that sinne.

CHAP. XX.

WE may reade also of a like example of warre, not purposed but performed, in the 31. chapter of the booke of Numbers, where God himselfe commanded Moses to reuenge the children of Israell of the Midianites, who accordingly gaue the same in charge vnto them: vers. 3. *And Moses spake vnto the people, saying: harnessse some of you vnto warre, & let them go against Midian, to execute the vengeance of the Lord against Midian.* Here God would haue a speciall reuengement taken by his people vpon the Midianites, for wrong and iniurie done vnto them, especially for corrupting them in their religion, wherein God was also wronged and iniured by thē. And that this their corrupting & polluting of Gods true religion in his people, was the end of

this warre, thereby to take iust reuengement vpon them, by the Lords will commanding the same: appeareth by Moses, who when he met them after they returned from the battell, and saw they had taken the women captiues, and had not slaine them, was angrie with the Captaines of thousands and hundreds, and said vnto them, ver. 15. *What? haue ye saved all the women?* 16. *Behold these caused the children of Israell through the counsell of Balaam to commit a trespasse against the Lord, as concerning Peor, and there came a plague among the congregation of the Lord.* And then he commanded them, to slay all the women that had known man by carnall copulation: because these were (by Balaams counsell) the instruments, to entice the people to bodily fornication, and thereby to spirituall also, in forsaking the true God and his religion, to commit idolatrie with them, in worshipping their Idol called Baal Peor. In which warre they slue fise kings of the Midianites, and among them the same Balaam that false prophet, the chiefe meanes (by his cursed counsell) to bring them to that grosse sin of Idolatrie, and thereby to bring them into the danger of Gods wrath to plague them, which we may reade to be so great, in the 25. chap. before, that there died by the same 24. thousand. And this is worthie to be obserued, that in this warre thus taken in hand by Gods speciall direction, for this end, that it is lawfull still to all Christian Princes, as to reuenge wrongs done to God and his people

people, touching their religion principally: being themselves but 12. thousand against so great a countrey, and people that had 5. kings, there was not one man of them slaine, for the Captaines of thousands and hundreds, tooke the number of all that were vnder the charge of euerie one, and there was not one man lacking among them. It is Gods good and gracious prouidence, and a great benefite of God to giue victorie to his people ouer their enemies, but the greatest and most singular, this way to giue victorie, so glorious & rich, as this was, without the losse of anie one mans life in the same. But both this and the other is the benefit of warring vnder God, & by his direction, with assurance of his will: for to faile either in victorie, or to haue it not with so great comfort and glorie at anie time, is by want of this shield, in the true and right vse thereof, in the former knowledge & power of the effects hereafter following. In this example may also be further obserued, what care there ought to be in all gouernours and Captaines towards their souldiers, who hazard and aduenture their liues alike with them, euen to make them partakers euerie one for his part, and according to his place, of such pray and spoile as shall be taken and gotten by any such conquest and victorie ouer enemies: which appeareth, was there so done by Moses the chiefe gouernour, and the other Captaines generall & particular vnder him: and most comfortable is it, to all such souldiers that are vnder

those that appeare to haue this true care of them
as also to all such gouernours, who shall thereb
bind the hearts with the hands of all such the
souldiers, to fight with all true courage and cō
fort vnder them. And these things are not vne
cessarie to be thus obserued in this most worthie
example by the way.

CHAP. XXI.

THe other lawful ends of warre, that do espe
cially respect the 2. table of the law of God,
are, *pro rege, & grege*, for the prince and peo
ple; whereof the first (*pro rege*) for the king, and
prince, is when warre is taken in hand in regard
of wrong and iniurie offered, or done, directly,
or indirectly, to anie king or prince, which is ei
ther by domesticall or forraine enemies, against
whome warre is to be waged iustly, either tou
ching defence from, or reuengement for any such
iniurie or wrong so offered or done vnto them,
and this according to the will of God.

As first, touching wrong and iniurie by dome
sticall enemies, which are all sorts of traitours
and rebels to kings and princes, who being by
Gods ordinance their subiects, and to be vnder
their power, become euen as strangers, hauing
mouthes of vanitie, and right hands of falshood,
regarding neither oath nor loyaltie, but denying
all maner of subiection, rise vp in armes against
their lawfull kings and princes, who haue all iust
right

height and authoritie from God, to rule and raigne
rebuer them: against whome warres are alwaies
the most iust and lawfull, and haue Gods warrant of
cōfessing and good successe, as the examples fol-
lowing plainly teach.

And first, to beginne with that most vnnatu-
all example of rebellion rayfed by Absolon a-
gainst Dauid his father, which is declared at large
in the 2. of Sam. chap. 15. 16. 17. and 18. the
summe whereof briefly is, that Absolon had so
cunningly stolen away the hearts of the people,
that the most part were reuolted from Dauid vn-
to him, and Dauid faine to fly out of Ierusalem
from him, which conspiracie so encreased, and
Absolons purpose to aspire to the kingdome
thereby confirmed, that there was no way to
withstand and suppress these his traiterous and
rebellious courses in him and all his complices,
which were many of all sorts, but the sword by
warre, which Dauid prepared by his whole po-
wer, and in the best maner, he was able. And Ab-
solon, with his companie, being gathered to the
wood of Ephraim, Dauids Captaines and bands
went thither to make battell with them, and there
were slaine that day of Absolons men, 20. thou-
sand: wherby it appeareth how great his strength
was growne to be against his father: and there it
is also added: *For the battell was scattered ouer*
all the countrey, and the wood deuoured much
more people that day thē the sword. So that where
they made account of their greatest refuge, they

1. Sam
18. 7. 8.

had their greatest ouerthrow, some by one
 meanes, some by another, as God fighting for
 Dauid against those traytours and rebels by his
 providence brought to passe, and Absolon him
 selfe, there riding vnder a thicke Oake, caught by
 his haire and hanged: whereby he came to his
 iust confusion also. The like God of his mercie
 grant to all like traitours and rebels, now or here
 after, that rise against her Maiestie, being as a Da
 uid to Absolon, euen a most gracious mother to
 most vngracious sonnes: who, as Esopes snake
 reuiued & strengthened by her Maiesties fauors,
 seeke to requite the same, not by their strength
 (as all true subiects ought) but by their sting, to
 destroy (what they may) her Maiesties lawfull and
 iust power and dominion ouer them, which God
 no doubt will still (as hitherto he hath done) de
 fend and maintaine, euen as a most strong shield,
 against them and their whole power and force
 whatsoeuer with them.

Another traitour arose presently against Da
 uid, one Sheba the sonne of Bochri, who blew
 the trumpet, and disclaimed Dauids power and
 authoritie, asking ouer them: and the most part
 of the people (too readie to that sinne) flocked to
 him, and ioyned in the same treason with him: but
 Dauid sent forth after him, and they pursued him
 to Abell, whereinto he entred, and Ioab besie
 ging the same citie, a wise woman out of the ci
 tie cried to speake with Ioab, who put him in
 mind of the law of God, that they should inquire

of Abell, to wit, to offer first peace, to trie whether they would open the gate, and yeeld vnto them or no: but contrarie hereunto, they being peaceable, Ioab thus went about (as she charged him) to destroy a citie, and a mother in Israell, euen to deuoure the inheritance of the Lord. To whome Ioab answered, That was farre from his hart and mind, but a traitour, that had lift vp his hand against the king, was come into their citie, whome onely if they would deliuer, he would depart from the same: whereupon she caused his head to be throwne vnto him ouer the wall: and so they brake off their siege, and euery one returned to his place.

Thus as Christian Princes may with peace, & without anie bloudshed haue the heads of traitours, that lift vp their hands against them deliuered vnto them, they are farre off from destroying, or deuouring their people, whose liues they loue as their owne: but otherwise they are by the sword in warre to destroy and deuour, whosoever in this kind of a traiterous and rebellious course against them: and that by the will of God, who hath before armed them with the sword, as to gouerne & defend their true subiects in peace, from all iniuries and wrongs offred by any enemies whomsoever: so to repress and subdue all traitours and rebels, that deny and resist their power and authoritie, which they haue from God, by his ordinance ouer them: so that as the Apostle teacheth, all such do herein resist the ordinance

of God, and receiue to themselves iudgements, asne
from God, so also from such their princes that
are thus in place vnder God, to execute the same
vpon them.

One other example there is, which may also
be obserued, as tending to this purpose, and is
verie effectuall to comfort and incourage all in
seruice in warres, at any time, against these kind
of enemies principally: and this is of Ieroboam,
making warre, and thereby rebelling against Abi-
ah (as he shewed him) which is briefly to be con-
sidered as it is written in the 3. chapter, of the 2.
booke of the Chron. where it is first shewed, that
there was warre betweene *Abiah and Ieroboam,*
and that Abiah set the battell in array with the
armie of valiant men of warre, euen foure hundred
thousand chosen men. And Ieroboam also set the
battell in array against him, with eight hundred
thousand chosen men, which were strong and vali-
ant. After is added the exhortation which A-
biah then made vnto him and the people, to this
effect: that the kingdome ouer Israel was giuen of
God to Dauid and his sonnes for euer, by a most
sure couenant, and did therefore of right belong
vnto him, being of Dauids line: and that Ierobo-
am was but Salomons seruant, who was there-
fore vniustly risen vp, and rebelled against him,
being his Lord, in regard of that his right from
his father Dauid, vnto the kingdome ouer the
whole people of Israell. 2. That he got the king-
dome ouer the ten tribes by vaine and wicked
men,

s, as men, which gathered vnto him, whereby he pre-
 chailed against Ieroboam, who being tender har-
 med, and as a child, could not resist them. And ver. 8.
 that now lastly they presumed of their great mul-
 titude, and Idols, to be able to resist Gods ordi-
 nance in him being of Dauids posteritie: but they
 hauing banished the true worship of God and his
 priests, and the same priests, and worship remain-
 ing with them, God was also with them, as a
 Captaine, and his priestes with the sounding tru-
 pets, to cry an alarme against them: who there-
 fore concludeth this his exhortation vpon these
 former reasons, in this earnest maner vnto them:
*O ye children of Israell, fight not against the Lord
 God of your fathers: for ye shall not prosper.* Then
 Ieroboam continuing in his proud rebellious pur-
 pose, and not regarding this truth touching Abi-
 ahs right, not onely to that part he was possessed
 of, but also to the whole kingdome, as he was
 truly descended from Dauid, that by Gods ordi-
 nance, was in his time sole and absolute king o-
 uer the same, but presuming of his power, being
 8. hundred thousand strong, against 4. hundred
 thousand, he vsed further his warlike pollicie, cau-
 sing an ambushment to compasse and come be-
 hind them, while he with the other part of his ar-
 mie was before, making full account thereby of
 victorie ouer them. But Iudah seeing the battell
 thus both before & behind them, cryed vnto the
 Lord, and the priests blew the trumpets: and as
 they gaue a shoute, God so smote Ieroboam and

16.

17.

all Israell before Abiah and Iudah, that they fled before them: and being thus deliuered of God into their hands, they slue a great slaughter of them, insomuch that there fell downe wounded of Israell five hundred thousand chosen men: which example is thus concluded in the 18. vers.

So the children of Israell were brought vnder at that time, and the children of Iudah preuailed, because they staid vpon the Lord God of their fathers. Thus it appeareth by this example, that Ie-

roboam howsoever greater in power by the halfe then Abiah, being an vsurper and intruder into Abiah his right, which he had to the kingdome from Dauid his father, and beside an Idolatour, and enemie to God and his religion, and hereby his warre against Abiah no other but manifest rebellion against God and him, was by God iustly ouerthrowne, who continued to shew his

ngs. 15.

mercy to Dauids posteritie, as he had promised: but the chiefe reason thereof, for that time is set down to be their staying on the Lord, which was no doubt by their faith, beleeuing his said promise vnto Dauid and his seed. And this, according to the former doctrine of the power of this faith, to partake whatsoeuer is promised and beleeued, to be euen so of God perfourmed vnto them: which faith caused crying vnto God, as before was noted these did, which is the effect thereof, going inseparably with the same, as hereafter followeth to be also declared.

CHAP.

CHAP XXII.

NExt touching wars that are *pro rege*, in regard of the king, following such examples as are to be obserued, wherein wrong and iniurie is offred and done vnto anie kings and princes by forraine enemies, in regard whereof, warres either for defence or reuengement are also iust & lawfull, according to the will of God.

As first, touching defence, there is a manifest example in the 11. chap. of the booke of the Iudges, where we reade that the Ammonites offered ver. 4. to make warre with the Israelites in Gilead: who made choise of Iiphthah to be their Captaine; and chiefe gouernour in the same. 6. Then Iiphthah sent messengers to the king of the children of the Ammonites, saying: *What hast thou to do with me, that thou art come to fight against me in my land?* 12. Who sent answer againe, *Because Israell took* ver. 13. *my land when they came vp from Egypt from Arnon vnto Iabbocke, and vnto Iordane, now therefore restore these places (to wit) that part of their land (so bounded and limited) in peace and quiet.* Here this king laid claime to this part of the possession of the children of Israell as his right, and shewed this to be the cause of his warre. But Iiphthah sent messengers againe vnto him, to shew that he made a false claime vnto that part of their land, declaring first, that it was neuer theirs: & that when they came vp out of the land

of Egypt, they did not at al meddle with the Edomites, Moabites, and Ammonites, nor sought to possesse anie part of their land, but this part was
 cr. 19. the land of Shion king of the Ammorites, whome they by iust warre, according to the will and direction of God, conquered: and therefore God
 23. casting them forth before his people Israell, they had no right to possesse the same. Then he addeth reasons, to confirme the iust and lawfull possession thereof. As first, euen as he would looke to inherit and possesse that which *Chemosh his God*, giueth him to possesse: so were they to inherit & possesse, that which is giuen them by the Lord their God: but much more in their owne knowledge, being the true God, who hath onely right to the whole earth, and distributeth the same among kings and princes, to possesse according to his will. Secondly, that Balack king of Moab, whose land it first was before the king of the Ammonites conquered the same, neuer contended
 25. nor fought with them for it. And lastly, that they had bene in possession of it 300. yeares, in which space they might haue recouered it, if they had anie such right vnto it, as these pretended. And then he concludeth thus: *wherefore I haue not offended thee, but thou doest me wrong to warre against me: the Lord the iudge, be iudge this day betweene the children of Israell and the children of Ammon.* But the king of the children of Ammon would not hearken to this his wrong offered, in and by his warre, to stay from the same, but proceeding

ceeding therein, the spirit of the Lord came vpon
 Iphthah, to encourage, strengthen, and guide
 him, to take in hand this iust warre, to defend their
 right against him, and God accordingly gaue the
 victorie, in deliuering the Ammonites into their
 hands. And in like sort all Christian kings and
 princes are to make warre against all such ene-
 mies, as shall vniustly vsurpe vpon their right,
 touching anie part of their dominions, giuen vn-
 to them of God, and lawfully possessed of them.

CHAP. XXIII.

ANd touching warres to reuenge wrong and
 iniurie done to anie Prince by forraine ene-
 mies, to be also according to the will of God,
 there is an example to this purpose in the 10.
 chapter of the 2. of Samuel: where we reade that
 Dauid sent Embassadours to Ham sonne of
 Nahash king of the Ammonites (the people be-
 fore mentioned) to comfort him after his fathers
 death, who had shewed kindnesse to him: but
 Ham most vngratefully and iniuriously abused
 them, by shauing off halfe their bearded, and
 cutting off their garments in the middle, euen to
 their buttockes, and sent them away: which re-
 proch and shame thus done to these embassadors
 of Dauid, was done to Dauid himselfe, whose
 person they did represent. Whereupon they vn-
 derstanding Dauids displeasure taken for the same
 against them, (which was iust in him) they hired

the Aramites, and others preparing for warre, from which David hearing, and being so greatly abused by the former iniurie offered vnto him, he sent Ioab and all his host of the strong men who fought against them, and they being two armies as the Ammonites and Aramites, Ioab was so beset by them both before & behind, that he was faine to deuide his armie, as himselfe with the one
 10. part against the Aramites, and Abishay his brother with the rest, against the Ammonites: to whome God gaue neuerthelesse victorie ouer both those armies against them, thereby approving this war, touching the iust reuēge for the former iniurie done to David in his Embassadours, so villanously abused by thē. But here must be observed, that God challenging all reuengement vnto himselfe, & forbidding the same to all Christians, the same is to be vnderstood of private reuenge in all priuate persons: but to kings and Princes he hath committed the sword, and giuen authority thereby to take reuenge in his steed & place, touching any iniuries done to themselves and their people vnder them, whether by domesticall or forraine enemies, directly or indirectly; and the same by the ordinary vse of the sword, in their publike gouernement, or extraordinary vse thereof, in warre to those ends as are by God himselfe approued to be iust and lawfull: as hitherto *pro lege, & Rege*, in regard of Religion, and the prince, either touching defence from

re, from iniuries and wrongs offered, or reuengemēt
 u- for iniuries done.

CHAP. XXIIII.

THe next and last end of warres followeth,
 which according to the second table of
 the Law with the former touching the
 Prince, is, *pro grege*, to wit, in regard of all their
 people within their dominions, as their speciall
 and peculiar flocke committed to their charge &
 gouernement, for all kings and Princes are to be
 as shepheards to their people vnder them, as the
 Prophet Ezechiell in the 34. Chapter, prophecy-
 ing against the shepheards of Israell, vnderstan-
 deth all sorts of gouernours aswell Ciuill all Ec-
 clesiasticall, as there it is manifest, against whom
 the Prophet inueigheth, for that they fed them-
 selues and had no care of the flocke, to wit, the
 people vnder their gouernement, but suffered
 them to be spoyled and deuoured, as he char-
 geth them in the .7. & 8. verses: thus. *Therefore*
ye shepheards heare the vword of the Lord: As I
liue sayth the Lord, surely because my flocke vvas
spoyled, and my sheepe vvere denoured of all the
beasts of the field, hauing no shepheard, neither did
my shepheard seeke my sheepe, but the shepheards fed
themselues, and fed not my sheepe: Here God by his
 prophet chargeth the shepheards of his people,
 as all gouernours ouer them, and in this place e-
 specially the Kings and Princes, with these two

faults: First, that they suffered the people vnder them, being as their flocke, to be spoyled and deuoured by all the beasts of the field: Next, they did not feed them, to wit, gouerne them in all things, for soules, and bodies, this life, and the life to come. Which the Apostle teacheth to be the duty of all kings and all in authority, in his 1. Epistle to Timothy, and 2. Chapter verse. 1. 2. where he exhorteth to earnest and diligent prayer, for all such who are in that place of authority and gouernment, that we may leade a peaceable and quiet life, in all godlinesse and honesty. Here therefore as shepherds are to vse all their power for the defence and preservation of their flocke, from all manner hurt and spoyling by wolues and all manner deuouring beasts: so are all Christian Princes, to vse all their power by all meanes, as of warres, or any other, for the preservation of their people from all manner enemies, that they may not hurt them in their peace, liberty, life, or goods, or whatsoeuer appertaining thereunto. And hitherto may be referred all examples of wars, that haue bin taken in hand by the kings & Princes of Gods people, against all inuasions by enemies at anie time, as the other, more specially & directly in regard of the former ends before obserued. For that is to be vnderstood, to be *pro grege*, for the people, to be defended and preserved from all hurts by anie enemies whosoever; where neither *lex* nor *rex*, piety nor prince is in question touching any wrong or iniury, directly

rectly offered vnto either, but vnto the whole
state both of Prince and people, touching their
publike peace, safety, and goods, which are to be
defended by open warre against open wrong
and iniury, offered by any vnto the same. There is
one example of warre that appeareth to belong
in some sort vnto this end, which was the first we
reade of approued of God in Abraham, who Gen. 4
made warre against Chedorlaomer and the o-
ther three kings with him, which was principally
to redeeme Lot his nephew, after the Hebrewes verse. 4.
called his brother, but one of the same true reli-
gion of the true God with him, from the former
kings who had taken him captiue with the Sodo-
mits and the rest conquered by them. This warre
being taken in hand by Abraham for the redce-
ming of Lot, who was not vnder Abrahams
charge and gouernement, but one dwelling and
liuing by himselfe as Abraham did, is called *bel-
lum sociale*, in that the especiall ende thereof, is
that bond of society and fellowship whereby one
is bound to helpe another, by that meanes and
power they haue in their hand so to do: especial-
ly their bond being one and the selfe same religi-
on as Abrahams & Lots was, beside their bond of
the same flesh, which going with the former,
doth further encrease the regard of such mutuall
helpe in the like or any other necessity. And thus
are all Christian Princes also to be affected one
towards another, in all true care of the perfor-
mance of this mutuall ayd and helpe, as they are

p. 11.

sc. 14.

in the same holy bond and fellowship of true religion; which peace is in holinesse, without which no man shall see the Lord, which where it so is, is therefore most blessed, but without this holinesse, to wit, true religion, it is most accursed and damnable. But this is further to be obserued in this example of Abrahams warre. First, that he had the promise of God, to be heire of that whole land, wherein albeit he was for the time as a stranger, yet before God in his owne heart by faith the lawfull possessour thereof, and therefore warred not as a meere priuate man, but a publike in that respect, and otherwise guided no doubt by the holy Ghost vnto the same. And secondly, that it is sayd he armed 318. which were borne in his house, being his taught or instructed ones, as the words in the Hebrew doe signifie, such and so many no doubt, as he had instructed and taught his whole end & purpose, & the iust cause of this voiage, to make war; & also in religion, that they might go with the same faith, courage, and confidence of victory, that he himselfe had in the same. And for this cause is this that hitherto hath be shewed out of the holy Scriptures, touching these particular ends of warre: that al in the same seruice at any time may herein be instructed, as Abrahames souldiers were, and thus knowing the will of God, warre in faith and assurance to please God, and thereby with courage, boldnesse, and all true Christian confidence of most comfortable successe by his gracious and mercifull

providence, power, and blessing, to be euer with them in the same.

CHAP. XXV.

BVt among all these enemies, that most bloudy and cruell beast, that Antichrist of Rome, being in these latter dayes the very arch and head enemy, vnder whose banner and conduct they all, whether forraine or domesticall, as rebels & traytors that are within the profession of Christianity, but in the practise of Antichristianity, do or shall make warre against vs, being come out from them into the true state of Gods true Church & people, with all others that so do as God himselfe hath commaunded: and whereby as they offer Reu. 18. most manifest and great wrong & iniury to both religion, Prince & people: so all warring against him, and all others whom soeuer at his will and commaund, haue all the three former ends to be regarded of them: as, defence and preservation of Gods true religion, to wit, the true Catholike and Christian faith: The Prince, that is maintayner and vpholder of the same: And all her Maiesties people partakers thereof vnder her highnesse charge and gouernment, of what place or countrey soeuer. But because this is of all his followers and vpholders still denied, that he is Antichrist, and his whole state Antichristian, and that all vnder him do warre against Christ, and his true Church and people, as they warre against

vs, or any come out from them with vs, which in the Scriptures is most manifest, prophecying of his coming, and so doing in these latter dayes especially. It shall be necessary to giue all Christians souldiers some light briefly hereof, according to the holy Scriptures also, which do so plainly point him forth, euen as it were with the finger, to be that very Antechrist, that there can be no doubt of the same, being thus well obserued and marked of them, who thus may proceede in all courses by any manner of warre, whether by sea or land, with faith, courage, and comfort, against all his forces, and all vnder him, in what place or time soeuer, as any iust occasion shall be offered of the same. And first, whereas he braggeth to be as Christs Vicar, euen as a Viceroy vnto him, and to be successour to Peter and Paule in their Apostolicall office: and that this his warring and fighting by his Cardinals, that are his Captaines and leaders of his bands, with all vnder his power and authority, where he shall command and appoint, do this in the defence of the Catholike faith, against all heretikes, which he adiudgeth and condemneth all true Christian Princes and their people at this time to be. It may euen here be obserued, how contrary herein he is to Christ and his Apostles, in their manner of fighting against all such their enemies whomsoeuer: which was in them neuer by the sword in bodily warres, as appeareth first in Christ himselfe, who when he was taken and led by the Captaine and souldiers before

where Pontius Pilate, sayth thus touching his kingdom, in the manner of the defence thereof, according to the spirituall power which he exerciseth by all vnder him in the same: *My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: But now is my kingdome not from hence:* Iohn chap. 18. verse 36. And therefore when Peter before drew his sword and stroke of Malchus eare, which was in the defence of Christ against his enemies, Christ commaunded him to put it vp into his sheath, Iohn vers. 11. And touching the Apostles, S. Paule, accordingly teaching most euidently the manner of warring and fighting of himselfe and all the Apostles, with their true successours vnder Christ with him, in his first Epistle to the Corinthians chap. 10. verse. 3. where he writeth thus, *Nevertheless though we walke in the flesh, yet we do not warre after the flesh. 4. For the weapons of our warfare are not carnall, but mighty through God to cast downe holds, 5. casting downe the imaginations of every high thing, that is exalted against the knowledge of God, and bringing into captivity every thought to the obedience of Christ 6. And hauing ready the vengeance against al disobedience, when your obedience is fulfilled.* Here it is manifest, the Pope with his carnall Cardinals and their carnall warres and weapons, are not of Christs kingdome but of this world, and their warring not spirituall as it ought to be, only in the

84 *The Ierusalem*
Apostolicall succession, but carnall, bodily, and
of this world, and therefore Antichristian, euen
contrary to Christ and his kingdome. But as
hereby it appeareth he is neither of Christ nor his
kingdome: so that he is this very Antichrist,
euen against Christ and his kingdome, is to be
further considered, as by this that followeth shall
be most manifest.

CHAP. XXVI.

ANtichrist is therefore in plaine English, one
against or contrary to Christ, that is, both in
his doctrine of the Gospel, and all that truly pro-
fesse the same: by which name the Apostle Saint
Iohn in his first Epistle chap. 4. noteth the here-
tiques of his time, but so that he signifieth there
was one to come that should be that Antichrist,
euen as principal and chiefe in this opposition to
Christ, of whom they had heard as he was to
come in a more manifest and full power against
Christ and his Church. And this same the Apo-
stle S. Paul in his 2. Epistle to the Thes. chap. 2. ver.
2. 3. 4. describeth more particulatly in his colours,
to be first a man of sinne, and the child of perdi-
tion, euen one that in all his state and courses,
shall be a most wicked and sinfull man; and as
lost in himselfe, so causing as by his errors and
lies, vtter destruction both of body and soule for
euer, of all, ruled and gouerned by his power, and
his vsurped authoritie: so by his tyranny, the bo-
dies

dies of all that denie to yeeld obedience vnto him, and the same his authoritie : next an aduersarie exalting himselfe aboue all that is called God, and that is worshipped, and that he euen such an one, shall yet sit in the temple of God, shewing himselfe that he is God. All which is more manifest then the light, to agree to the Popes, that are the bishops of Rome, since they were manifested in this Antichristian state, thus described by the Apostle. For touching sin, they not onely themselves commit the same in greatest libertie, as abominable idolatries, blasphemie, murthers, whoredome, and such like, but permit and command others, at their wils and pleasures to commit anie sins whatsoeuer, euen such as are most horrible to be once named amongst Christians; that naturall subiects shold most traitterously murder their true and naturall princes: which as it is manifest to all the world, so to all in this Church of England especially, who as we haue thereby too manie & most horrible proofes, that these Popes of Rome are men of sinne and sonnes of perdition: so euen so manie proofes also of Gods exceeding mercie, in his daily preservation of our gracious Prince and soueraigne from their bloudie hands: and that her Highnesse is the Lords truly annoynted, euen maintained of him against them, as a most soueraigne nursing mother, to gouerne and defend this his true Church and people, within these her Maiesties Realmes & Dominions. And touching their exal-

Esa. 49.

ting of themselves aboue all that is called God,
and is to be worshipped and to shew himselfe as
God: who knoweth not, that these Popes do e-
uen thus, that know they challenge authoritie &
power, as aboue the lawes of God, euen to dis-
pence with the same: so aboue all Emperours &
kings, euen touching their crownes and scepters,
to be borne and held, as he shall graunt or denie
the same vnto them, deposing and setting vp
whome he will, euen at his owne pleasure: and
himselfe to be also, euen euerie one in their time
and place, vniuersall Bishop; euen head ouer all
Christendome: all which is so proper to God a-
lone, and Christ Iesus, as the scriptures euerie
where teach, that none can challenge anie part
thereof, but he therein sheweth himselfe as God:
much more then, whosoever shall arrogate all
the same to himselfe alone, as these Popes are
manifest to all that know anie thing in Christia-
nitie so to do. So that we may greatly wonder
that anie English Papistes, at home or abroad,
should yet be blinded, and not see their Popes, to
be no holy fathers, but men of sinne, and sonnes
of perdition, most bloudie aduersaries to their
soueraigne Prince, euen because her Highnes is
a nursing mother, giuen of God, and preserued
daily against them, for the aide and defence of
Gods true Church and people, both in her Ma-
iesties owne kingdome, and elsewhere, as iust
need and occasion shall require. But we shall not
at all stagger thereat, if we consider, that as ma-
nifest

nifest was the truth touching Christ Iesus, to be the true Messiah, to such as crucified him, and after withstood him in his Apostles, who confessing their miracles, confirming the same doctrine to be so euident, that they could not denie them, Act. 4. ver. 16. did notwithstanding most maliciously persist in their daily withstanding & persecuting of both doctrine and Apostles preaching the same, as by the former place, and 5. chap. of the Acts following is most plaine and manifest.

CHAP. XXVII.

THe Apostle in the former place, hath further shewed, that this Antichrist, described in former maner by him, shall sit in the temple of God, whereby is signified the Christian Church; who therefore must be one, that touching his outward profession, is to make a shew of Christianitie, howsoeuer in deed and truth, an aduersarie alwaies impugning & destroying the same. So that neither Mahomet, nor anie other altogether without the profession of Christ, can be this Antichrist: but how manifest soeuer this truth appeareth to be by the former place of the Apostle, yet because God would not haue his true Church and people deceived and perish by this Antichrist, touching their soules especially, he hath as plainly foreshewed Rome to be his very place and seate where he should raigne, and exercise all his tyrannie against the true Church &

people of God: and this is most manifest by these places in the Revelation: as first in the 11. chap. S. Iohn prophesied, that the beast coming out of the bottomlesse pit, to wit, this Antichrist (which is more manifestly described in the 13. chap. ver. 11. and so to the end) should after the publishing of the Gospell, make warre against the Church, and commit a great slaughter of Gods people, so that their corpses shall lie in the streets of the great Citie, which spiritually is called *Sodome and Egypt*, where our Lord also was crucified: ver. 7. 8. This great Citie, here and elsewhere mentioned in the Revelation, was Rome, which was then when this was written, the most admirable and renowned citie in the world. But he affirmeth, that our Lord was also euen there crucified: which is thus to be vnderstood, that as these members of Christ, should be thus cruelly slaine by this Antichrist in Rome: so the same was foreshewed in Christ himselfe their head, who being crucified at Ierusalem, the same was as in Rome, in that it was by the silence of the Romaine Iudge, according to the Romaine lawes, and the Romaine death. In regard wherof, Christ suffered death as it were in Rome, from whence the most cruel and bloudie warres against his true Church should alwaies come. But most plaine and manifest for this point, is that which is written after in the 27. chap. of the same booke: where the deuine Apostle describeth this Antichrist, vnder the figure of a woman sitting
vpon

vpon a scarlet coloured beast, full of names of
 blasphemie, which had seuen heads & ten hornes,
 which mysterie of the same woman is interpre-
 ted by the Angell that was the reuealer thereof,
 as after in the 9. ver. that the seuen heads of the
 beast whereon the woman sitteth, are seuen hils,
 and in the 18. ver. that the woman is that great
 Citie which raigneth ouer the kings of the earth.
 Now as no citie did then raigne ouer the kings of
 the earth but Rome: so is the same onely built
 vpon seuen hils, as such as describe the same citie,
 whether Historiographers, Topographers, or Po-
 ets, as Virgil in his 2. booke of his Georgiks, and
 6. of Ænieds (which the learned know) do with
 one consent affirme. The names of which hils are,
Capitolinus, Palatinus, Auentinus, Calius, Ex-
quilinus, Viminalis, and Quirinalis. This there-
 fore being so plaine a description of Rome, the
 same is here interpreted to be that woman, euen
 that whore of Babilon, that with her golden cup
 of abominations, and filthinesse of fornications,
 hath deceiued the kings and inhabitants of the
 earth, being drunken with the wine of her forni-
 cation, as her selfe is drunken with the bloud of
 Saints, and with the bloud of the Martyrs of
 Iesus: all which is now come to passe, euen by that
 septicole, or seuen hilled Citie of Rome, as it is
 now the seat and place of Antichrist, that is there
 the worker of all these abominations and bloud-
 shed, especially of Gods Church & people, whe-
 ther by either warres, sedition, rebellion, trea-

sons, or most horrible murders, as by close poysoning, or any violent meanes, he may be able to preuaile, euer against all such kings and princes, with their people, as are come out from them, in forsaking their sinnes and abominations, that they may not be partakers of their plagues, that are to come in full measure vpon them: according as God himselfe hath commaunded all his people in these latter daies; wherein all these things are by this Antichrist in the eyes of all the world most euidently fulfilled so to do: chap. 18. ver. 4.

CHAP. XXVIII.

THere is another place that is diuersly interpreted, one way of the old writers, and another way of the new: yet so, that both the one and the other do confirme this point, that the Pope and Bishop of Rome is this Antichrist, according to the truth of the former places. In the 13. chap. of this booke, Iohn writeth that he saw two beastes: the first he describeth from the 1. ver. to the 11. and the other beast, from the 11. ver. to the end. By the first, all agree, is vnderstood the Romaine Empire, in the heathenish Idolatrous state thereof, so long as they continued in their cruell and bodily persecution of the Church: & by the second, this Antichristian state, which began when these Bishops of Rome, falling from their true Christian state, of the true Church, first began to be Antichrists, in this their

Antichristian state they are now in, with some shew & outward apparace of Christianity: which is signified in that he describeth this second beast, to haue two hornes like the Lambe, but to speak like the Dragon, ver. 11. to wit, making a shew of Christ and Christianitie, as the Popes do, but their doctrine and decrees, being their voice, errors, and lies, euen the Diuels voice in them, that is, the old Dragon, or serpent from the beginning.

And touching the beast, he there sheweth, that the same shold make the image of the first beast, and giue a spirit vnto it, that it should speake, and kill all that would not worship the Image of the beast, and receiue his marke, both in their right hand, and in their forehead: all which signifieth plainly, that this latter beast shold in his outward state of Christianitie, renew and set vp the former Romane state, especially both in Idolatrie and superstition, and also Monachicall gouernment, in tyranny & cruelty against Gods Church, and thereby especially compell all sorts of people, with whome he may anie way preuaile, to submit themselves vnto the same. All which is thus done by these Popes of Rome in their Idolatrie, superstition, and Monachicall gouernment, as to be vniuersall head ouer all Christendome, and thereby exercising all kind of tyrannie on both soules and bodies of Gods true people, and in all this pretending onely Christ and Christianitie, to be thus set vp and maintained

by him. And in the last ver. he hath these words touching this latter beast: *Here is wisdom: Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is six hundred threescore and sixe.* Here the old writers, as *Irenaus* and others of the greeke Church do interpret this of a name, whereby this Antichrist should be noted and knowne, but such a name, as should make this iust number 666. which they obserue, after the maner of noting numbers among the Grecians, which is according to the Hebrues, by their letters in the Alphabet, some being for ones, some for tens, some for hundreds, and some for thousands: and thus they found that the letters in these words, *Lateinos, & Italica ecclesia*, do either of them, by the numbers signified by euerie Greek letter in the same added together, make the iust number of 666. as in the first *Lateinos*, λ. 30. α. 1. τ. 300. ς. 5. ι. 10. ϛ. 50. θ. 70. σ. 200. which seuerall numbers doe in the whole make 666. And the like in the other two words *Italica ecclesia*, ι. 10. τ. 300. α. 1. λ. 30. ι. 10. κ. 20. α. 1. ς. 5. κ. 20. κ. 20. λ. 30. η. 8. σ. 200. ι. 10. α. 1. all which added in like sort together, make also the former number of 666. which being the number of the beast, according to this place, they gather the name, noting and signifying the same beast to be *Lateinos* or *Italica ecclesia*, the Latine people, or Italian Church, which both are the Church of Rome, that is now this beast in his Antichristian state,

formerly described. And thus Rome euen by the iudgement of the old writers, is still confirmed to be the place of this Antichrist. But some latter writers interpret this number of the very plaine number it selfe, to note the very time wherein the Bishop of Rome came to his full state, of his whole and absolute power of Antichrist, euen when the Bishop of Rome was exempted quite from all power of the Emperour: which they obserue to be in the 666. yeare, or very neere vnto the same after Christ, accounting from the time of Iohns writing this Reuelation, vntill about the time of Constantine the 5. and Benedict the 2. who first vsed and exercised that whole and absolute authority and power in Italy, without any either confirmation or consent of the Emperour in their elections to the Popedom, or any other matter Ecclesiasticall or Ciuill, but as he himselfe should commaund and appoint vnto him. And then was this Bishop of Rome come to the full height and growth of the shape and figure of this second beast, as he is in this 13. chap. before described. And this they obserue, in that it is there sayd to be the number of a man, which according to the Hebrew phrase, is after the plaine and common manner of numbring vsed amongst men, which this is: after this latter manner, noting the time of this Antichrists full shape and forme in that place, and the Bishops thereof, according to the plaine way and manner of accounting this number of 666. yeares, from

the time of this prophecy, to this former time of the fulfilling thereof. And thus it is most manifest, that the Popes of Rome are the very Antichrist, and that therefore all this warres against vs, or any truly professing Christ with vs, are from an enemy that thereby offereth wrong and iniury to Christ, the true Catholike faith and religion, our Christian Prince and Gods true Church and people in her Maiesties Dominions: So that all warres taken in hand for defence against him, and any warring, and fighting at any time vnder him by his power and authority, are lawfull and according to the will of God, whereby all Captaines and souldiers are thus to know and be assured, that herein they serue and please God: yea God himselfe hath euen manifestly commanded his people to take an holy reuengement of this whore of Babilō, euē the Popes of Rome, that are this very Antichrist, for these their most horrible bloody and cruell iniuries done to God & his son Christ, by withstāding his Gospel; & to al his mēbers professing the same, whose blood they haue most barberously and cruelly shed, and daily do where they may preuail, sparing neither kings nor Queenes, high nor low, man nor woman, young nor olde, as they do and shall appeare to be of Christ and his true Church and people. For it is written in 18. Chapter of the Reuelation, verse 4. *And I heard another voyce from heauen, say: Go out of her my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.*

5. For her finnes are come vnto heauen, and God hath remembred her iniquities. Reward her euen as she hath rewarded you, and giue her double according to her vorkes: and in the cup that she hath filled to you, fill her the double. Here it is very manifest, that God requireth these two things of his true people, touching this Westerne Babylon, euen Rome (as it is now the seate of that Antichrist) that holdeth all in miserable bondage and captiuitie, both bodies and soules, that are vnder the power of the same.

CHAP. XXIX.

THe first is to come out from them, whose finnes are daily growing and increasing, so great and high, that Gods plagues are ready and hasten daily to be executed vpon them. And herein the holy Ghost alludeth to the exhortation of the Prophet Jeremy, who in his 51. Chap. and verse 45. speaketh in the same words to the people of God, then calling vpon them to go out from the midst of that Easterne Babilō, euen as they would escape the fierce wrath of the Lord. And it is to be obserued, that S. Iohn here doth so exhort, to come out of this Romish Babylon, that they be not partaker of the sins thereof, and hereby escape the fierce wrath and plagues of the Lord due vnto the same: so that all that are in the outward state of this Church, and remaine in the dregges of Popish and Anti-

christian opinions in heart, or traditions in practise, according to their manner and end in all the same: are not yet come forth to escape their plagues, most certaine to come vpon them for the same.

CHAP. XXX.

THe other thing here required of God, is that this his people thus truly come forth from them, should in a double measure of zeale to Gods glory, and loue to his Saints and their owne soules, take an holy reuengement vpon them, as Gods and their vtter enemies, according to the former example of the like warre, that God commanded Moses and the people to take of the Midianites, for the like iniury done by them vnto his religion and his people, that were drawne and brought by them to the corruption of the same. Here therefore all pacificatours and reconciliatours betweene the Popes and Christian Princes, that are come out from them, as betweene Papists and Protestants, are of God himselfe condemned: for they are by this commaundement and will of God, to be zealous for the Lord of hostes cause and his Saints, vpon iust occasion of warres at any time with them in this worke of the Lord, to reward rather double for this kind of wrong done to God and them, then to remit any least part of the same. And so to continue as they are truly Christs against this Anti-

christ, euen as they thus know he is this enemy
 so contrary vnto him. For as the Apostle hath
 plainly taught, *What fellowship hath righteousness* 2.Cor.6.
with unrighteousnesse, and what communion hath 14.15.
light with darkenesse, and what concord hath
Christ with Belial (euen Christ with Anti-
 christ) or *what part hath the beleener with the*
infidell? and *what agreement hath the Temple of*
God with Idols? Here if any shall thinke this
 place cannot be thus vrged against this Antichrist
 and his Antichristian state, in that they make
 therein some kind of profession of the true God
 and faith in Christ Iesus, and therefore are not
 to be accounted and esteemed as Infidels: we
 may grant they are not indeed infidels as these
 were whom Saint Paule here so calleth and tear-
 meth, to wit, not infidels *απλῶς*, simply and
 absolutely, but *κατὰ τί*, after a sort and manner
 beleeuing, to wit, hauing a kind of beleeuing, as in
 word and profession onely, so the same most cor-
 rupt and erroneous: and therefore haue neither
 the true God nor true faith in Christ, truly and in
 very deede, which is in effect and substance of
 truth all one with the former, euen to be with-
 out God and faith, as these two words *αθεοί* and
ἀπιστοί vsed both of the Apostle in a like priua-
 tive signification, do properly note and signifie.
 For as whosoeuer hath not the true God, truly,
 in a true knowledge and right worship, haue in-
 deed and truth no God at all, and are therefore Ephes.2.
αθεοί, without God, as the word signifieth: so

whosoever haue not the true faith of Christ, truly
in a like true knowledge and right vse, haue in-
deed and truth no faith at all, and therefore are
in like sort *antisc* without faith, even infidels (as
this word of like forme with the former also sig-
nifieth) whatsoeuer profession they shall make in
some sort of either: and therefore this like exhor-
tation of the Apostle, to be regarded, euen as the
former, touching this Antichrist and all Papists
vnder him: That all now come out from them,
and touch none vncleane thing, which all things
as they are with them, are: and this, euen as they
would be partakers of the same promises of God,
there added by the Apostle, which is, that he will
receiue them, and dwell among them, and be their
God and father, accepting them to be his people,
euen sonnes and daughters to him for euer.

CHAP. XXXI.

Touching therefore all that herein are in a
politike meane, and would walke in an euen
hand betweene both: marke what sentence God
himselfe hath giuen of them in the 3. Chapter of
this booke: verse 15. *I know thy workes, that
thou art neither cold nor hote, I would thou wert
cold or hote. 16. Therefore because thou art nei-
ther cold nor hote, it will come to passe that I shall
speere thee out of my mouth.* Thus lothsome are
all politicians and luke-warme persons in Gods
causes

causes and seruice, as in warres especially against all such as are enemies to him, and his true religion and people: as this Antichrist and all his followers are, according as by all the former most plaine proues hath bene made most eident.

And hitherto of the will of God, for direction touching warre it selfe, whereupon true faith (which euer resteth on God alone, and thereby maketh all truly and effectually partakers of all good successe in the same, according to his promises thereof) euer dependeth. Next followeth the maner of the performance & execution of the same warres, to be likewise considered as all thus truly beleeuing are to depend vpon God also for direction therein, according to his will. And this manner of the performance and execution of war by Gods direction, is either touching such things as were proper and peculiar to his people of the Iewes, or such things as were common to them, with all his people generally, euen all true Christians to the worlds end.

CHAP. XXXII.

TOuching the first, God gaue speciall things in charge to his people the Iewes to be obserued of them in the execution of their warres, as they are particularly set downe by Moses in the 20. Chapter of Deuteronomy: which as they tend in the vse and end thereof, to humanity pity, and common equity, as they all do to one or

other, are still to be in euery such respect regarded of all, in the performance of this seruice, at all times, howsoeuer not in their particular prescription touching their proper forme of direction, as in the same Chapter is expresse, and may there be more at large considered.

The other things in this performance commo to the Iewes with all Christians to the worlds end, are counsell & action; touching both which, first the same are to be obserued in themselves: secondly as they are to be directed of God in all who are to be employed in this worke and seruice of warres, taken in hand according to the former ends, which are only and alwayes iust and lawfull.

CHAP. XXXIII.

AND first touching counsell, Salomon the wisest to giue counsell, and worthy to be heard in this his counsell, doth by the wisdom of Gods spirite, not onely commend vnto all that are to make war, that the same be performed by counsell, but also preferreth counsell to strength in this performance thereof, to best successe therein, as by these places following manifestly appeareth.

Establish thy thoughts by counsell, and by counsell make vuarre. And: *For with counsell thou shalt make (or performe) thy vuarre, and in the multitude of them that can giue counsell is health.*

In

In the former verse, Salomon first exhorteth generally to establish or settle by counsell all thoughts, wherby he vnderstandeth all maner of deuises, or first conceits, touching any matter, and by counsell, due deliberation and aduise, by themselves and with others: for otherwise he sheweth in the 15. Chapter the daunger & hurt thereof, with this contrary benefit where his former counsell is regarded, thus: verse 22. *Without counsell thoughts come to nought: but in the multitude of counsellors there is steadfastnesse.* But that which he addeth in the same former verse, and in the next verse touching warre to be made and performed by counsell, it is by another word, that according to the originall signifieth not generally any counsell, as the former words do, but most exact and industrious counsell, wherein the wisest and most experienced are to be heard, regarded, and vsed in the whole performance and execution of warres principally, and whatsoeuer belongeth vnto the same. Too many there are, that not regarding this counsell, will yppon euery sudden thought, deuise, and conceit in themselves, rush vpon attempts and enterprises, seeking to be alone & singular in the same, and thereby to haue the whole praise and glory of the whole exploit so deuised and enterprised by the, who for the most part cause by such singularity, so vaine gloriously thirsted after of them, a common ouerthrow of themselves and others, whose counsell they should haue taken and vsed in the

same. This counsell therefore to stablish thoughts, to wit, deuises and conceits touching the performance and execution of warres, is preferred of Salomon to strength: as chap. 21. verse 22. *A vwise man goeth vp into the City of the mighty, and casteth downe the strength of the confidence thereof.* And this he declareth most plainly by an euident example, framed and propounded of him, as a parable to this purpose, in his booke called the Preacher: where he writeth thus in the 9. Chap. vers. 13. *I haue also seene this wisdom under the sunne, and it is great vnto me. 14. A little City and a few men in it, and a great king came against it, 15. And there was found therein a poore and vwise man, and he deliuered the City by his wisdom, but none remembred this poore man. 16. Then sayd I, better is wisdom then strength.* And in the last verse he concludeth: *Better is wisdom then vweapons of warre, but one sinner destroyeth much good.* Thus he plainly preferreth wisdom both to strength and weapons whatsoeuer to be vsed in warres: and thereby signifieth, that it is not alwayes in the mightiest and richest, but sometime in the poorest and meanest; as a common souldier well experienced, may by wisdom and skill, many times be fitter for warlike affaires then the Capitaine: wherfore the chiefe are hereby taught, not to thinke too well of theselues, & thereby despise their inferiours, but to heare the counsell of any, & follow the best. For whereas he sheweth that
che

the sinne of one destroyeth much good, the word doth signifie one erring from the true and right scope or marke, which is to be vnderstood here touching the matter in hand, as to wit, the best manner of performance of warres. This sinner or offender here therfore appeareth to note, such rash persons in their rash attempts without counsell, which oftentimes cause the destruction of many worthy men, and other good things seruing to warres, as before hath bene obserued.

CHAP. XXXIII.

THe next in the performance of war is the action, which is to follow counselling.

And this is either generall or particular.

General in the stratagmes, as by ambushments or other pollicies, plots, and exployts to be vsed in warres, for the best aduantage, & most effectual atchieuing of the victory over the enemy; all which we may reade haue bin vsed of the people of God in their warres from the beginning, & that by Gods speciall direction in the same.

Iosu.
Iudg.

And particular in euery particular person, according to that place wherein they serue, which after counsell taken, and all things disposed and rightly ordered, accordingly euery one is to performe and discharge, with courage, conscience, and trust, according to that place they are to serue in.

CHAP. XXXV.

NExt followeth to be considered, how all these are to be directed of God also, in all in this worke and seruice, as they are by faith and trust in him alone, to depend also vpon him for the same, to blesse them, and giue good successe vnto them alwayes therein. For as all warlike actions, that are to giue any hope of good successe and effect, are to proceed from the best counsell of the wisest and best experienced therein, and thereby are greatly furthered, as before Salomon hath taught, that where many are that can giue counsell, there is health, to wit, safety & preferuation from all hurt and daunger: so yet, all are to know and take heed, they depend wholly vpon God alone for his direction and blessing in the same which Salomon also teacheth in the 127. Psalm, verse 1. *Except the Lord keepe the City, the keeper watcheth in vaine.* And so are all the counsels and actions seruing to the keeping and defending of City and kingdome, except the Lord in mercy direct and blesse all the same in euery one, to become fit and effectuell to that end whereunto they serue and are employed.

But this more particularly in the 3. chap. of his Prouerb, verse 5. *Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.* 6. *In all thy wayes acknowledge him, and he shall direct thy wayes.* Here Salomon first exhorteth

to trust in God with the whole heart, and not to leane to our own wisdom, or whatsoeuer is in vs, or our power: which if any do, they do not wholly trust in God, as before from this place hath bene taught. Then he addeth this, as the true and perpetuall effect thereof: *In all thy vvayes acknowledge him*: to wit, in what businesse soeuer thou art to take in hand, and what worke soeuer to performe, know not thy selfe but him: esteeme not thy selfe to be any thing, as of thy selfe, but onely make account of his power, prouidence, & sufficiency to effect all thy counsels, purposes and affaires: and thus he will direct, euen gouerne moderate and dispose all the same, to that effect thou hast so purposed and determined; as in what worke or businesse soeuer, so in warres especially, as the same with any other worke and businesse shall be according to the will of God, vnto the true regard whereof also this true faith euer lea-
deth, as before hath bene taught.

CHAP. XXXVI.

ANd the holy king and Prophet Dauid, most renowned in this worke of the Lords wars, doth most notably and worthily teach this acknowledgement of God, both by generall doctrine, and also the experiment thereof in his owne example, for the instruction and direction of all after him in the like seruice of fighting the Lords battels, euen as they would be partakers of

the like successe in the same, touching victory o-
 uer their enemies with him: as in Psal. 37. vers. 5.
*Commit thy way vnto the Lord, & trust in him, & he
 shall bring it to passe.* Thus to commit all affaires,
 euen whatsoeuer enterprises taken in hand by
 the best counsell and meanes for performance,
 with trust in God to be with his power and pro-
 uidence present, to further and dispose all things
 touching the same as he hath promised, causeth
 euer good successe: for it is sayd here, he shal bring
 it to passe, euē effect & fully finish the same. And
 Psal. 121. vers. 7. *The Lord shall preserve thee from
 all euill, he shall keepe thy soule.* 8. *He shall preserve
 thy going out, and thy comming in, from hence
 forth and for euer.* Here by going forth and cō-
 ming in, the Scripture vnderstandeth the enter-
 prising and whole managing of any worke or bu-
 sinesse whatsoeuer, wherein Gods preservation, e-
 uen direction and blessing, with al good successe,
 is promised to such as trust in him alone, and de-
 pend thereby vpon him for his helpe in the same,
 as he teacheth in the beginning of this Psal. ver. 1.
*I will lift vp mine eyes vnto the mountaines, from
 whence mine helpe shall come: mine helpe cometh
 from the Lord which hath made the heauen and
 the earth.* The sense & meaning of which words
 is plainer if it be thus translated, which may fitly
 so be according to the originall: *Should I lift vp
 mine eyes to these hils, from whence my helpe
 should come?* Meaning hereby, should I seek
 here and there to the highest & mightiest power

and meanes in this earth for helpe? And then answereth in the 2. verse, thereby shewing whence all his his helpe euer did and must come, euen from God alone, the creator and gouernour of heauen and earth. And touching the particular experiment hereof, in his owne example he declareth that God was thus vnto him in all that he was any way able vnto, touching the performance of his warres, to good successe and effect, euen to subdue and conquer his enemies, that at any time rose vp against him: as most notably in the 18. Psal. thus, verse. 32. *God girdeth me with strength, and maketh my way upright,* 33. *He maketh my feete like hinds feete, and setteth me vppon mine high places.* 34. *He teacheth mine hands to fight: so that a bow of Steele is broken with mine armes,* 35. *Thou hast also giuen me the shield of thy saluation, and thy right hand hath stayed me, and thy louing kindnesse hath caused me to increase.* 36. *Thou hast enlarged my steps vnder me, and my heeles haue not slid.* 37. *I haue pursued mine enemies and taken them, and haue not turned againe till I haue consumed the.* 38. *I haue wounded them that they are not able to rise: they are fallen vnder my feete.* 39. *For thou hast girded me with strength to battell: them that rose against me, thou hast subdued vnder me.* 40. *And thou hast giuen the neckes of mine enemies, that I might destroy them that hate me.* Then all which, what can be more plaine, that God alone by his power, prouidence, and direction, brought all to passe in

the subduing and ouerthrowing of all Davids enemies, as they did at any time rise against him : yea God euen taught his hands to fight, and guided his feete to be quicke and steady in pursuing them, till he had vtterly ouertwhrowne them. The same he as plainly teacheth in the 144. Psal. verse 1. *Blessed is the Lord my strength, which teacheth my hands to fight, and my fingers to battell. 2. He is my goodnesse, and my fortresse, my tower, and my deliuerer, my shield, and in him I trust, which subdueth my people vnder me.* And hereby all are taught that are to serue in this worke of warres, what accoumpt they are to make of all helpe, strength, defence, and all manner of agility and actiuity, in the performance of any thing in this seruice, by the vse of the body, or any part or member thereof, with all other meanes whatsoeuer to be from God alone, euen as they will haue any certaine hope at any time, to preuaile in victory ouer any enemies whosoever. For they are all to know, that in him they

.17.28. liue, moue, and haue their very being, euen to be that they are, in whatsoeuer is of any worth or valour in them, to this seruice especially: and therefore when he forsaketh and giueth ouer this his care and regard, to be thus vnto them, and in them, they perish and turne to dust. And hereof David putteth all in minde: to wit, what Gods great goodnesse is herein to man, and what man is of himselfe without the same, in the former Psal. as followeth: *Lord vbat is man, that thou*

.144.

regardest him, or the sonne of man, that thou thinkest vpon him? Man is like to vanitie, his daies are like shadow that vanissheth. And therefore the Apostle S. Iames teacheth all Christians, to know they so hold their life at the onely will of God, that they should neuer purpose nor determine of anie affaires, wherein especially the continuance of life sometime is required for the effecting therof, but with regard of the Lords will to vphold the in the same: whose words are these, most wor-
thie to be obserued to this purpose: *Go too now ye that say, to day or to morrow, we will go into such a citie, and continue there a yeare, and buy and sell and get gaine: and yet they cannot tell what shal be to morrow: for what is your life? it is euen a vapour that appeareth for a litle time, & afterward vanissheth away. For that ye ought to say, if the Lord will, and if we liue, we will do this and that.* It is not here condemned of the Apostle, simply to purpose and determine of anie affaires whatsoever, that are to haue time, whether moneths, or yeares to be brought to passe in: but only to presume of life and strength, without true and earnest regard, as of the fickle estate thereof, so of God, who alone stayeth and vpholdeth the same for that time he hath purposed so to do, in euerie one both high and low, according to his owne will. And this is hitherto the effect of the former faith and trust in God alone, euen to depend wholly vpon him. As touching his will for direction in this worke, and seruice of warres espe-

Iam. 4
14. 15

cially: so also touching the whole maner of the performance thereof, to good & prosperous successe at all times, against all sorts of enemies.

CHAP. XXXVI.

BVt whereas all will be readie in word, easily to confesse and acknowledge the truth hereof, without the true regard of partaking & rightly vsing the same to the former end, thereby deceiuing themselves, and following their most vaine and presumptuous courses, whereby God is at the length iustly prouoked to forsake and giue them ouer, according to their iust desert: here therefore now followeth the other effect of this faith also, going inseparably with the former, as anie euer were or are truely partakers thereof, and this is to seeke him alone, by that way and meanes he requireth, in all to whom he hath shewed, he alwaies so truely performeth his said promises: which all that truely trust, and stay in him alone, and thereby depend wholly vpon him, for the former direction, with assurance, that he will euen so be euer vnto them, as he hath in euerie particular before promised, alwaies truely do: of whom God euer was & is as truly found in the same most true and effectuell performance thereof vnto them. And this David sheweth plainly to Solomon his sonne, in his most godly exhortation, to all the Princes, Captaines, and particular, with his sons, Eunuches,

the mightie, and men of power, whome he assembled to Ierusalem, touching the building of the Temple, which Salomon was to build after his death, giuing this charge especially vnto him, who was to finish that great worke, wherein he was to haue Gods continuall assistance to bring the same to passe: *And thou Salomon my son, know* Coron. 2. *thou the God of thy father, and serue him with a 9. perfect heart, with a willing mind: for the Lord searcheth all harts, and understandeth all the imaginations of thoughts: if thou seeke him he will be found of thee: but if thou forsake him, he will cast thee out for euer.* But most manifest is the same, in the 2. Chron. chap. 15. where it is written, that after God had giuen vnto king Asa a most glorious victorie, by his armie of 580. thousand ouer Zerah king of *Ethiopia*, that came against him with an armie of ten hundred thousand & three hundred Chariots, and that because Asa (as it is here written) then rested in the Lord, & sought vnto him alone for his aide and helpe against them, which heretofore hath bene obserued: God then to confirme and encourage him, to hold on in the same course, by his spirit stirred vp Azariah the sonne of Obed, to go meete Asa, and say thus vnto him: *O Asah, and all Iudah, & Benjamin, heare ye me, the Lord is with you, while you be with him: & if you seeke him he will be found of you, and if you forsake him, he will forsake you.* And after shewing that God euer was and will be found of all that seeke him in the time of their

affliction, to wit, of anie necessitie, wherein he is made account of to be the onely helper. He addeth this exhortatiō most comfortable to all such, ver. 7. *Be ye strong therefore, and let not your hands be weake, for your worke shall haue a reward.* To wit, this your confidence and trust in God alone, that thus moueth and leadeth you to depend vpon him for all ayde and helpe against all your enemies at all times, and accordingly to seeke him, and be with him, shall neuer be frustrate, but you shall haue good successe in whatsoeuer worke you take in hand, as warres, or anie other enterprise, tending anie way to your benefite & comfort, either of soules or bodies, this life, or the life to come: which is the same that is taught in the 11. chap. of the Epist. to the Hebrues, ver. 6. *But without faith it is impossible to please him (to wit, God) for he that cometh to God, must beleene that God is, and that he is a rewarder of them that seeke him.* Here it appeareth, faith is set downe to be that, in regard wherof God is pleased with all, in whatsoeuer they do, to wit, onely as they so truely beleue, and not in regard of that which they do, how good and holy a worke soeuer in it selfe: and this is, in that faith onely apprehendeth Christ, in whom alone God is alwaies well pleased, as hereafter commeth to be taught. But this faith is to beleue, that God is God, to wit, in all things according as he is reuealed by his word: first, as he is in himself, howsoeuer not seene: and then according to all his promises in

Christ: the summe whereof, is to be a rewarder of all that seeke him according to the same. The Papists cannot see how God should be a rewarder of them that seeke him, but according to their merits: and thus will acknowledge no reward but of debt: whereas S. Paul teacheth them, there is a reward of grace also, and this is Gods free promises of all benefits, here and for euer, which are in Christ made, and for his sake alone performed, howsoever the things so promised are by hope alwaies till the performance thereof, which is most certaine, euen as if they were in present being, as from the beginning hath bene declared, wherein God neuer failed them that seeke him, as the former places plainly proue. But as anie shall faile in this seeking of God, which all euer did and do that haue not this true faith: so they iustly faile of the performance of these his promises, howsoever they may in their vaine imaginations and conceits presume to challenge the same to belong vnto them, as too manie such haue euer done, and daily do, to their owne destruction euen of soule and bodie for euer. Rom. 4.

CHAP. XXXVII.

Here therefore this true way and meanes, of that seeking God aright, whereby he euer was and is truly found, as the same goeth inseparably with this true faith, euen as the true effect thereof, is to be considered, and that according as God himselfe hath prescribed vnto his true people: which he hath done by the prophet Esay

in the 55. chap. of this prophecie, ver. 6. *Seek the Lord while he may be found, call vpon him while he is neare: 7. Let the wicked forsake his wayes, & the vnrighteous his owne imaginations, and returne vnto the Lord and he vwill haue mercie vpon him: and to our God for he is verie readie to forgive.* Here the Prophet teacheth, this way of seeking the Lord to consist in these two principall things: to wit, to call vpon him, and turne by true repentance vnto him, which being the only way for all, generally by faith to seeke God, and that in time while he may be found, and is neare, euen as they would be partakers of mercie, and thereby hauing continuall pardon and forgiuenesse of sinnes in Christ Iesus be saued for euer. The same are here to be obserued, as they are to be regarded, especially in times of warres, of all in the saue worke and seruice principally, that God may be euer truely found of them, to be with the as their most strong shield, which he hath promised to all such, and neuer failed, nor will anie, as they shall be in this way, thus truely to seeke him by the same: according as Dauid, one of all other most experienced herein, hath taught in the 9. Psal. ver. 9. *The Lord also will be a refuge for the poore (meaning the afflicted) as these words following shew: A refuge in due time, euen in affliction, 10. And they that know thy name vwill trust in thee: for thou Lord hast not failed them that seeke thee.* Thus it here appeareth, that the knowledge of Gods name, to wit, of his abundant mer-

mercies, loue, fauour, goodnes, & truth, (as God himselfe shewed to Moses) which is manifested in all his promises of the same, to be performed to his people, bringeth to true faith and trust in him; and this faith and trust leadeth in this way, to seeke vnto him who neuer failed, nor will anie, that thus do in anie time of affliction or necessitie, of warres by enemies especially.

Exo. 34

CHAP. XXXVIII.

TOuching this first way therefore of seeking God by praier and calling vpon him, the Apostle S. Paul teacheth, that the same is caused alwaies by this true faith, where he writeth thus: *But how shall they call on him, in whom they have not beleued?* Whereby he giueth plainly to vnderstand, that there can be no effectual calling vpon God, without the former faith, & trust in him alone. And albeit, this is that calling vpon God, which is in all the faithfull, as they are euen by this their true faith (thus euer leading and guiding them therein) to come in the end to eternall saluation, as the Apostle there also teacheth, yet is the same that wherby also all such euer did & still do, seek vnto God in all necessities whatsoever, concerning this present life: and this therefore is required of God, that all his people, as in all other dangers, so in the time of their wars especially, should hereby seeke vnto him alone, that he would be vnto them in all things as he hath promised, euen

to saue and deliuer them, by giuing victory ouer
their enemies, that should at anie time rise a-
gainst them.

CHAP. XXXIX.

HEere therefore, some speciall examples tou-
ching this first way of seeking God, are to be
obserued, as most fit & forcible, both for the bet-
ter direction in the same, and also to the more ef-
fectuall stirring vp and prouoking of all to a true
care and regard in the right and diligent vse ther-
of, in the time of necessitie by warres especially.
And first there is a most plaine and manifest ex-
ample hereof, in that first warre of the people of
Israell, after their great and mightie deliuerance
from *Pharaoh* & his host, which God overwhel-
med in the red sea: when *Amaleck* fought against
them, in *Rephidim*, where we reade that *Moses*
sent *Iosuah* with such as he chose forth to go fight
with *Amalecke*, and him selfe with *Aaron* and
Hur, in the verie time of their battell, went vp into
the toppe of the hill, to stand there with the rod
of God in his hand: and while he held vp his rod
betweene his hands to heauen, which was the
outward signe of his soule list vp in praier to God,
from whence all preuailing in victorie ouer ene-
mies euer cometh, Israell had the better: and
as he was anie way weake and failed in strength
so go do, *Amalecke* had the better: for *Moses* by
weakenesse both in hart and hands (such is the
frailtie

frailtie of the strongest) could not continue in that course so constantly with the like strength to hold on in the same: and therefore that Moses rod as the signe might still be lift vp, and thereby haue all helpe in praier by the true vse thereof; Aaron and Hur, the one on the one side and the other on the other, staied vp his hands, euen till the going downe of the Sunne, and so Iosuah discomfited Amalecke and his people with the edge of the sword: and this commanded God to be written, that it might be euer in the eares of Iosuah, whome Moses euen then foreshewed should be after him chiefe gouernour and Captain, to conduct and leade that people of God, in their chiefest time of warres, when they were to be brought into the land of *Canaan*, to possesse and inherit the same, according to his promises to Abraham and his seed.

The summe hereof therefore is, that God wold that his people alwaies, especially such in place as Iosuah was, should haue this in their eares, and thereby in their hearts, that praier and power, in all the warres of Gods people, must go together, and neuer be separated, as they would preuaile against their enemies: and that power preuaileth not further then it is assisted with praier, as by this extraordinarie example, God would haue it made most apparant to all his people to the worlds end. And after Salomon in his heavenly praier that he made at the dedication of the Temple, which he had built, according to the will of God; as for the

inuocation of Gods name, so for all other his true worship to be performed therein, repeating diuerse and sundrie kinds of necessities, wherein praier is to be made in that house, to seeke vnto God for his mercie and helpe, to deliuer from the same, commeth at the length to this of warre: wherein he sheweth, God is also to be sought vnto by praier, as it is thus written in the 2. Chro. chap. 6. ver. 34. *When thy people shall go out to battell against their enemies, by the way that thou shalt send them, and they pray to thee in the way towards this cite which thou hast chosen, euen toward the house which I haue built for thy name: 35. then heare thou in heauen their praier and supplication, and iudge their cause.* Here Salomon sheweth plainly, that Gods people going forth to warre, were to seeke vnto him by praier, and that in the way: yet there looking to the temple, which was to them then a figure of Iesus Christ, in whome alone, all praier where-soeuer made, is acceptable to God. And thus touching this praier in time of war, Salomon giueth to vnderstand, God would heare his people in heauen, and be with them to iudge their cause, euen to giue them victorie ouer their enemies, and take reuengement of them, by his will and power being with them, according as he hath promised, and they haue prayed, and preuailed by the same. And where he addeth; *the way that thou shalt send them:* he meaneth that way, wherein they are directed by the will of God, to take such warres

warres in hand, euen in regard of those former
lawfull and iust ends of warre, which Gods true
people ought alwaies to set before their eyes in
the same.

CHAP. XL

And thus such (euen after) as had true regard
of that former patterne, and this direction
by Salomon, did imitate & follow the same, whe-
n they haue among the rest two principal and no-
table examples, in two godly kings, most wor-
thy memorie, and full of true comfort and cou-
rage to all true Christian Captains and soldiers,
which shall in like sort follow them, in the right
use of this way of seeking the Lord by true pray-
er with them: the first is of Iehosaphat, and writ-
ten in the 2. Chron. chap. 20. thus: 1. After this
also came the children of Moab, and the children
of Ammon, and with them of the Ammonites, a-
gainst Iehosaphat to battell. 2. Then there came
word to Iehosaphat saying: there cometh a
great multitude against thee, from beyond the sea,
out of Aram, and behold they be in Hazar Tamar
which is Engedi. 3. And Iehosaphat feared,
and set himselfe to seek the Lord, and proclaimed a
fast throughout all Iudah. All these diuerse & sun-
dry enemies appeared to haue made a league and
curled confederacie, against Iehosaphat that god-
ly king, and the Iewes, that were the onely peo-
ple of God in the world: the Moabites and Am-

monites were borderers, with whome were ioy-
ned the Edomites of mount Seir, as appeareth by
the 10. ver. who were of their stocke and line af-
ter the flesh, all which were in league with the
Aramites beyond the sea, where it appeareth they
were gathered to inuade the land of Iudah: who
making a great armie, caused Iehosaphat to feare
as he was flesh & bloud: yet not so, but that his
faith & trust in God, through the knowledge of al-
his promises vnto his people, especially to be
their God, to preserue and defend them against
all power of all enemies whomesoeuer, as their
onely and most mighty and inuincible shield, got
the victorie and lead him to this true way, to seek
the Lord, which he did in a more extraordinarie
maner, according to that extraordinarie danger,
by proclaiming a fast, in calling all the people of
the land to the house of the Lord, to fasting and
praier, who himselfe made there a most notable
praier, according to the same promises whereon
his faith was grounded, which is added in the end
of this treatise, with that of *Hezekiah*, the other
example following to this purpose and effect al-
so. And as he thus truely sought the Lord: so he
was found of him, who sent his spirit vpon a Le-
uite in the midst of the congregation, to com-
fort and encourage them in this maner: ver. 15.
*Hearken you all Iudah, and the inhabitants of Je-
rusalem, and thou king Iehosaphat: Thus sayeth
the Lord vnto you, feare you not, neither be afraid
for this great multitude: for the battell is not*

your: but Gods: 16. To morrow go ye down against
them: behold they come vpon the clift of Ziz: and
ye shall find them at the end of the brook before the
wildernes of Ieruell: 17. Ye shall not need to fight in
this battell, stand still and moue not, and behold
the saluation of the Lord towards you. O Iudah
and Ierusalem feare ye not, neither be afraid, to
morrow go out against them, and the Lord will be
with you. Then Iehosaphat bowed and worship-
ped, with his face towards the earth, and all the
people and Leuites with him, reioyced and prai-
sed the Lord, and proceeded the next day ac-
cording to Gods former direction: in which time
when they were come neare vnto them, Iehosa-
phat exhorted all the people againe, thus: ver. 20.
Heare ye me o Iudah, and ye inhabitants of Ieru-
salem, put your trust in the Lord your God, and ye
shall be assured: belceue his Prophets and ye shall
prosper. And Iehosaphat, in this assurance of con-
fidence in the Lord, onely to be with him, orde-
red their maner of proceeding forward, in sin-
ging and praising God: and the Lord caused the
enemies to arise one against another, and destroy
one an other: so that when they came to the place
of their enemies, their carkasses were fallen to the
earth, and none escaped: and Iehosaphat with
the people took the spoile of their enemies, which
was great, and all the people returned to Ierusa-
lem with a most glorious triumph, and great &
exceeding ioy, for this mighty and miraculous o-
uerthrow of these their so manie and mightie

enemies. A like most strange & miraculons deli-
uerance, we also reade: God afterward brought
to passe for that godly king *Hezechiah* and his
people, from that most proude potentate, and
mightie monarch of the world, *Senacherib* king
of *Assur*, who came vp against *Ierusalem* with
g.7.19 a great armie farre exceeding the former: but
Hezechiah trusting onely in the Lord of hostes,
shewed the same by seeking vnto him by praier,
and taking counsel of the Prophet *Esay*, who had
taught both king and people this way of seeking
the Lord, by this true calling vpon him, and truly
turning vnto him, as before we haue heard: for
thus it is written of this godly king: *And when*
Hezechiah heard it (to wit the blasphemie of *Se-*
nacherib) he rent his clothes, and put on sackcloth,
and came into the house of the Lord. 2. king. chap.
19. verse 1. who made a most zealous and
godly praier for Gods helpe against that proude
and blasphemous tyrant, & his great armie, which
is hereafter added with the former of *Iehosaphat*,
as in the said chap. it followeth recorded. And in
the 2. of the *Chron.* chap. 32. vers. 20. But *He-*
zechiah the king, and the Prophet *Esay* the sonne of
Amos, praied against this, and cryed to heauen,
where it followeth thus: ver. 21. And the Lord
sent an angell which destroyed all the valiant men
and the Princes and Captaynes of the host of the
king of *Assur*: so he turned with shame to his owne
lands, and when he was come into the bosome of his
God, they that came forth of his anker overtook
him

him with the sword: 22. So the Lord saved Hezekiah; and the inhabitants of Ierusalem from the hand of Senacherib, and from the hand of all other, and maintained them on euery side. And thus as true faith and trust in God, brought Hezekiah, who with his people were as a child come to the birth, but no strength to be deliuered (as his messengers shewed to the Prophet Esay) in a true & perfect hart to call vpon God: so by this onely true way of seeking God, God was found also, who sheweth himselfe most true and iust, neuer failing anie that euer did and still thus do, as he hath taught and commanded.

Chap.
ver. 3.

CHAP. XLII.

ONe other example may here be remembred, and profitably obserued, to conclude this point of seeking to God by true praier, and calling vpon him in true repentance and turning vnto him, which is the other part of seeking to God going inseparably with the same, as it next followeth to be also considered.

And this is of the people of Israell, that were to go to fight against the men of Gibeah the Beniamites, their brethren after the flesh, euen of the same people and countrey: the same is written in the 20. chap. of the booke of Iudges, where we may reade, how the children of Israell euen the eleuentribes consulted, and in the end agreed to go to warre against Gibeah in Benjamin, to take

g.

reuegement of an horrible fact committed by most wicked men, abusing most villanously a Leuites concubine all the night, who died in the morning, as it is at large described in the 19. chap. The tribe of Benjamin being moued by the Israelites, first to deliuer those wicked men vnto them that had done that villanie, to be put to death by them for the same, refused so to do, and gathered them selues together to Gibeah, to go out and fight against the children of Israell, who went vp to the house of God, and asked of him only, who should go vp first to fight against Benjamin: and the Lord said Iudah shall be first: and they going forth to battell against them, the Beniamites slue downe of them two and twentie thousand men: and then they assembled againe, and wept before the Lord, and asked of the Lord the second time, if they should go vp against them being their brethren. And the Lord said, go vp against them: then they plucked vp their harts, and set the battell in array, as in the first day, and the Beniamites againe preuailed, and slue to the ground of the Israelites eighteene thousand men. Thus hauing twise had the ouerthrow, they go to the house of God the third time, euen all the people, who wept before the Lord, & fasted till the euening, offering burnt offerings and peace offerings before the Lord, and asked of the Lord of hostes before the Arke, and that by *Phinehas* the sonne of *Eleazar* the chiefe priest, whether they should yet go any more to battell against

th

the Children of Benjamin their brethren or
ceasse: And the Lord sayd; go vp to morrow, I
will deliuer them vp into your hands. And they
going foorth to battell the third time, God gaue
them victory ouer the Beniamites as he had pro-
mised. In this example is to be obserued, that these
Israelits being themselves great sinners, but the
Beniamits greater, as in that former villany of that
monstrous abusing the Leuites concubine, God
hauing purposed that the Israelits should in the
end preuaile, and be his executioners of his iust
iudgement on them for the same, would first
preuaile them better to see and consider their
owne finnes, and come to a more true and effe-
ctuell seeking vnto him, and thereby know it was
by his power and hand alone, that they must pre-
uaile at any time in warres, how iust and right so-
euer their cause be, and not by their multitude,
and strength of flesh and bloud, which was excee-
ding great, euen eleuen tribes to one: to wit,
foure hundreth thousand against twenty sixe
thousand and seuen hundreth, as they are both
thus numbred in the same chap. 15. 16. 17. verse.
And thus God will haue all to know, that he is
the only Lord and gouernour of all hosts and ar-
mies, and disposeth successe in victory accor-
ding to his will and pleasure: euen to haue his
owne purpose alwayes to take place in the same.
According as when Amatsiah king of Iudah had
hired an hundreth thousand valiant men out of
Israell, to helpe him in his warre against the Edo-

mites, a man of God came vnto him saying thus:
O king let not the army of Israell go vwith thee:
 Iron. 25. *for the Lord is not vwith Israell, neither vwith all
 the house of Ephraim. If nat, go thou one, do it, make
 thy selfe strong to battell, but God shall make thee
 fal before the enemy. for God hath power to helpe &
 to cast downe.* Here it is manifest that vpon God a-
 lone must his true people alwayes rest and stay
 by faith, according to his promises, and thus seeke
 vnto him by prayer and true & vnfeined repen-
 tance, and turning vnto God going euer insepa-
 rably with the same, which the Israelites in the
 former example appeared not to regard as they
 ought to haue done, but presuming of their iust
 cause, & great multitude and strength aboue the
 rest, first asked onely of the Lord, who should go
 first vp to fight, to be their chiefe leader in that bat-
 tel, making no questio of victory. But God seeing
 whereon they so much presumed, and his ayd &
 helpe so greatly neglected, in that they tooke not
 at the first, the right way to seeke him, gaue the
 vnderstand in their first assault, they were not suf-
 ficiently prepared, to haue his power to be with
 them in the same: which they feeling, returned to
 God againe the second time, & aske only if they
 shall go to warre against their bretheren? see-
 ming to doubt, that their first ouerthrow was, in
 that they were their bretheren: so they appeared,
 yet not to do that they did of true faith. God then
 answered this doubt, and commaunded them to
 go, approuing this end and purpose of their war,

is: even against their bretheren; to punish that so
 e: horrible sinne and wickednesse in them: for there
 all was then no Magistrate in Israell, but every one
 ke did even that which seemed good in his owne
 ce eyes. But yet the Lord would haue them more
 & effectually prepared by the second ouerthrow:
 a- after which they wept and fasted; and offered
 ay burnt offerings, and praying no doubt of faith in a
 ke more earnest consideration of their owne finnes,
 n- & purposing true repentance, they aske counsell
 a- by the Priest before the Arke, whether they shall
 the warre any more or not; whereby they signifie
 ey now at the length, their care to know what the
 ult Lords will onely is, touching their proceeding to
 he preuaile, or utterly to surreaier to whom the Lord
 go giueth assurance of victory; in this their most
 at- careful & effectual way of seeking him: who here-
 ing by wil euer be found of his people; & be with them,
 & vnto them still as he hath promised. And from
 not hence may further be obserued, that whosoever
 to at any time in warres (even according to Gods
 ul- will) shall yet receiue any repulse by their ene-
 ith mies, they are not to be discouraged by the same;
 to but hold on their confidence, in regard of their
 ey knowledge of their warre to be iust and agree-
 ce- ble to the will of God, and onely be more care-
 in full to a more diligent seeking to the Lord; which
 ed, as it shall hereby more encrease in them (as we in
 hen this example plainly vnderstand God would
 to haue it:) so God will be with them, and giue vi-
 ar, ctory in the ende according as he hath promised;
 en

to all that shall truly trust in him, for all power & helpe, and thus rightly seeke vnto him alone for the same.

CHAP. XLIII.

THe other part of seeking God, is by true repentance and turning vnto him in righteousness, which goeth inseparably with the former, according to the former place of the Prophet Esay: which is the effect euer proceeding from true faith. For how can any stay or rest wholly in God, to be their God, in mercy, goodnes, power, and prouidence, to be with the & blesse them in all their wayes and enterprises, if they shall be in a sinfull, wicked, and diobedient course vnto him? And therefore true faith in former manner, euer causeth loue of God, and all true care of obedience to his will, euen true righteousness in life and behauiour: albeit neuer so perfect in this life, that it doth or can be agreeable to the Law in all points. For as *Salomon* sayth, there is none that sinneth not: *And there is none righteous in the earth, that doth good and sinneth not.* Here therefore are two sorts of people to be taken heed of, so directly contrary one to another, that they are both contrary to this truth, to wit, the Papists, that hold a perfect righteousness without sinne in the faithfull, euen to merit and deserue heauen and eternall life: and the hypocrites and atheists, that are not so in the highest degree

Chron.

36.

eccl. 7.

2.

gree, to deny God in word, but in works onely: who contrariwise hold faith without regard of any righteousness at all in life, but sinne onely, which they professe to be so wholly in them, that they shew they make account there must nothing else be and appeare in them. Against the former Saint Paule disputeth in his Epistle to the Romans and Galathians, teaching that true faith alone, without workes, which can neuer be perfect in this life, doth therefore iustify before God to eternall life and saluation. And against the latter Saint Iames disputeth in his Epistle, teaching that faith professed alone in word doth not iustifie, nor saue without workes, which euer did, and do proceed from true faith, shewing & approving the same so to be. And therefore that faith which is bragged of any, in word onely, without workes, cannot saue, and that because being not faith indeed and truth, it cannot make such partakers of any promise touching any benefit, belonging to this life, or the life to come.

James. 2.
14.

CHAP. XLIII.

THe truth therefore against both these sorts is, that in the truly faithfull, that are Gods true people, euer was, and is, righteousness begun, and dayly increasing in them by the grace of the holy Ghost, whereby they are borne againe, to proue & declare the truth of faith to be in the hart, as it is professed in the mouth, and yet

om. 3. 23.
p. 25. 26.

James 1.

this righteousness is neuer so perfect in this life, but that by faith alone they still rest and stay in the promises of God, for all things freely giue in Christ Jesus, to iustification & reconciliation, which is by his only righteousness, & remission of sinnes by his blood, which alone bringeth all truly partakers thereof, to eternall life and saluation. And herein faith is still alone to wit, touching the effectually apprehending and partaking of the same, being and alwayes remaining in Christ, but promised and imputed of God, to be theirs onely in the whole benefit thereof, that thus truly beleeue. And thus is faith alwayes alone without workes, according to Saint Paule, in regard of the office and worke onely of iustification before God, which no other thing but faith can doe, as before was shewed. But not alone, according to S. James, in regard of the persons thereby iustified: but with workes, as the true and perpetuall effects shewing and approving true faith that iustificeth and saueth, in whomsoever it euer so was, and is. For euen as the eye in the body, is alone in the office and power of seeing, and the eare of hearing: but not alone in the body: so faith considered in the proper office and worke thereof, is alone, as to apprehend Christ, and in him alone all things to iustification before God, hereby to come to eternall life and saluation: but considered in it selfe, as it is one thing that with other belongeth to every true Christian that is to be iustified and saued, it is but a part of true Christianity with

with the rest, & so euer alone; for faith, hope, inuoc-
cation of Gods name, loue, truth, and euerie part
of righteousnesse, with patience, and such like; as
they are considered seuerally, are al as parts, where-
on true Christianity consisteth; but so, that faith
alone apprehendeth and partaketh Christ, in all
things freely giuen in him to eternall saluation,
and bringeth forth all the other as the fruits, ther-
of, which are sometime all comprehended vnder
this word righteousnesse, as they are considered
to be according to his law commanding the
same. But the Apostle in sundry places, and
specially in his 2. Epistle to the Corinthians chap.
13. referreth all to these three, faith, hope, & loue;
where he affirmeth loue to be the chiefe; which
the Papiſts take, as though he should preferre loue,
and thereby workes to be chiefe in iustification
before God: which is false, for in that whole chap.
the Apostle entreateth of loue, touching the pro-
per office and worke thereof, to profit and bene-
fite one another, and sheweth that faith and
hope are in their office, but for this life onely; but
loue for the life to come also: wherein it shall be
perfect and for euer; and herein alone concludeth
loue to be chiefe, as by his drift and purposed
in that Chapter most plainly appeareth. As
therefore true faith, that onely iustificeth and sa-
ueth, by apprehending and partaking Christ
with all his benefits, to bring to eternall life and
saluation, is neuer vaine nor fruitlesse, but bringeth
forth repentance, alwayes mouing and guiding

to, and in the same, which is to turne dayly from
 sinne to righteousness, euen from their course of
 disobedience, to obedience to Gods will, in his
 lawes and commandements, by a true care of an
 obedient course vnto the same: so are all to take
 heed, not to presume of Gods aide and helpe, to
 be with them in warres against their enemies, vn-
 lesse they haue this true faith, approued in this
 course of all true care of obedience to God in for-
 mer maner. For thus did these euer go insepara-
 bly together in all Gods true people, and do, first
 wholly to rest and stay in God alone, for the per-
 formance of whatsoeuer he hath promised, and
 thereby to seeke vnto him only to be euen so vn-
 to them in all things, euen as he hath promised: &
 this by prayer with repentance, and turning vnto
 God, to wit, in a continuall care of obedience to
 his only will in the whole course of their life, and
 behauiour to the end. Here therefore is to be con-
 sidered, what God himselfe hath plainly shewed
 to this purpose, to direct his true people in this
 way of seeking him to be onely found of them,
 euen in the time of warres especially, to be with
 them, as their most strong defence and shield, as
 he hath promised.

CHAP. XXVIII.

ANd first generally in the 28. Chap. of Deut.
 where Moses hath written both the sundry
 and diuerse blessings that God would bestow

on his people, that would be carefull to obey
his voyce, and do all his commandements, which
he had commaunded them, and also the sundry
and diuerse contrary curses which he would
bring vppon them, if they should walke and doe
contrary thereunto: and to the so obeying his
lawes and commaundements, this blessing a-
mongst the rest, ver. 7. *The Lord shall cause thine
enemies that rise against thee, to fall before thy
face: they shall come against thee one way, and flee
before thee seven wayes.* The like in Leuiticus in
this manner Chap. 26. ver. 7. *Thou shalt chase
your enemies, and they shall fall before you vpon
the sword. & an hundred of you shall chase an hun-
dred, and an hundred of you shall put ten bow-
s and so flight, and your enemies shall fall before you
by the sword.* And as they should walke in diso-
bedience towards him, in not regarding to keepe
& obserue his lawes, this contrary curse among the
rest, ver. 25. *And the Lord shall cause thee to fall
before thine enemies, thou shalt come out one way a-
gainst the, & shalt flee seven wayes before them: &
thou shalt be scattered throughout all the kingdomes of
the earth.* And thus God continued towards those
his people, that this curse and plague to fall be-
fore their enemies neuer came vpon them, whiles
they continued in any measure of obedience to his
commandements, but euer as they sinned, & that
in such maner increasing therein, that such meanes
as he vsed to call them to repentance & amend-
ment by, were neglected & despised among them.

AND more specially and particularly, he gaue this in charge vnto them, to be most principally cared for and looked vnto of them, when they were to goe to warre, as in the 23. Chapter of the same booke, thus: verse 9. *When thou goest forth with the host against thine enemies, keepe thee then from all wickednesse.* This care God requireth in all true Christians, that are his faithful people, at all times, as well in peace as warre; but because warres are accounted as a time, wherein there may be more liberty taken, vpon some pretences they then take aduantage of, euē to let loose the raine as it were rather to wickednesse, whereto the most part are too prone and ready, the Lord sheweth his people, that as he is to be with them in their warres as he hath promised, there must then especially be in them, rather more care and watchfulnesse had and kept ouer themselves, to auoyd sinne and wickednesse, euery way they possible may, and to range themselves vp into a more straight and stayed course in obedience to Gods lawes and commaundements, in that worke and seruice principally. And this God taught Iosuah his most godly & valiant gouernour and Captaine generall ouer his people, in the chiefeft time of their warres, when they were to conquer the cursed Cananites, and possesse their land, which God had long before promised

promised to Abraham and his seed; which he doth first to Iosuah himselfe and after by an experiment in the example of Achan, that was contrary to this especial charge giuen of God vnto them.

CHAP. XLV.

AND first touching Iosuah himselfe, God gaue him this charge, when he committed this authority vnto him ouer his people, as we reade in the 1. Chapter of his booke, verse. 7. *Onely be thou strong and of a most valiant courage, that thou mayest obserue and do according to all the law which Moses my seruant hath commaunded thee: thou shalt not turne away from it neither to the right hand nor to the left, that thou mayest prosper whither soeuer thou goest 8. Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and do according to all that is written therein, for then shalt thou make thy way prosperous, and then shalt thou haue good successe. 9. Haue not I commaunded thee: saying, be strong and of good courage, feare not, nor be discouraged? For I the Lord thy God will be with thee whither soeuer thou goest.* Here it is most plaine that God entring Iosuah into his place & charge, and giuing commission for the execution thereof, exhorted him to be most valiant and of courage, in seruing him according to his word,

which is the only rule of all true religion; and
worship of God; and herein to be so strong, that
he turned not to the right hand nor to the left:
which to do in these daies, hath need of a most
valiant courage and strength, especially to all such
in place of gouernement, who haue and shall still
haue so manie on euerie side, Papists & Atheists,
on right hand and left hand, to turne them one
way or other, from the true care and regard of
this true religion and true and right practise ther-
of. And as the holy scriptures are the onely way
and meanes both to come to the true knowledge
of this religion, and seruing of God, & thus con-
stantly to perseuer in the same to the end: so God
therefore chargeth, that this his booke of his law
(which is the holy scriptures) may not depart
out of his mouth, no nor in the time of warres,
but to meditate therein day & night, & so to ob-
serue and do according to all that is written in
the same. In which, God appeareth to giue three
things in charge to Iosuah: first, to haue the law
of God in his mouth, that being in that place of a
chiefe & generall Captain, to gouerne the Lords
people, in warres especially, he might encourage,
guide, and direct them vnder him, to keepe the
lawes of God, especially in performance of that
seruice; the second, that he should therefore him-
selfe meditate therein most diligently, & constant-
ly, to be able to the same duty: and the third, to be
a carefull obseruer & keeper thereof, that so both
in mouth & life he might go in out & before all
the

the people, to leade them in the cate of the true obedience to Gods lawes and commandements with him: and thus promisseth to him in this course a prosperous way & good successe, whether soeuer he shall go: and addeth for his further assurance, that he commaunded him to be strong and of a good courage, and not to feare nor be discouraged: and that he wil be with him in what soeuer he shall do: which being thus apparant, that nothing can be spoken of God more plainly and comfortably to anie in this place and office among Gods people; the Lord graunt all such may haue the eyes of their minds open, and turne vnto the same, and their hearts caried to walke in *Iosuahs* steps, wherby they shal be most certaine of *Iosuahs* successe in all their enterprises and attempts in this worke and seruice whatsoeuer.

CHAP. XLVII.

THe experiment which God gaue touching his former charge, in the time of warre especially, to keep from all wickednesse, is in the example of *Achan*, which is to this end and purpose to be diligently weighed and considered, as it is written in the seuēth chap. following, where we read that after *Iosuah*, that most renowned and worthy Captaine generall of the people of God, had ouerthrowne *Iericho*, hee sent men to *Hai* to view the countrie, who returned and

brought word to *Iosuah* they were but few, and therefore all the people needed not to go vp against it; but as it were about some two or three thousand, wherunto *Iosuah* yeelded, & went vp with a thousand, who then fled before the men of *Hai*, that chased the, & smote thirtie fixe men of them. Then *Iosuah* rent his clothes, and fell vnto the earth vpon his face, making his complaint to God, especially touched with regard of Gods promise to be with him, and of the occasion that the Cananits wold take to be encouraged against them, and compassse them, and destroy their name out of the earth, which would be against Gods mightie name, both which were occasioned euen by this, that they fled before their enemies, as he shewed in these words: *O Lord, vwhat shall I say, vwhen Israell turneth their back before their enemies?* ver. 8. Then God shewed him presently the cause thereof to be sinne committed amongst them, saying vnto him thus: *Get thee vp: vwherefore lyesst thou thus vpon thy face? Israell hath sinned, and they haue transgressed my covenant which I commanded them: for they haue euen taken of the excommunicate things, and haue also stolen, & dissembled also, and haue put it euen vwith their owne stuffe.* ver. 10. 11. For which cause the Lord there sheweth, they fell before their enemies, and that he would not be with them any more, vnlesse they did reforme the same. This sinne committed by *Achan*, who after he was found out by Gods direction, and *Iosuah* his diligent search according

ding to the same, himself thus confesseth. ver. 20. Indeed I haue sinned against the Lord God of Israel. I saw among the spoyle a goodly Babylonish garment, and two hundred shekels of siluer, and a wedge or tongue of gold of fifty shekels weight, and I coveted them, and tooke them: and behold they are hid in the earth in the midst of my tent, and the siluer under the garment. vers. 21. The law of Deut. 1. God was to the Iewes, that Idols and all things 15. 16. 17. belonging to them, and the idolatrous people, as garments and other stuffe should be burnt, and these things were called the damned thing, that Gods people then were not to take to their own priuate vse, of the spoyle of anie of the idolatrous people, but the gold, siluer, yron and brasse were to be brought into the treasure of the Lord, for the vse of his Temple. And hereof Iosuah, as a carefull Captaine for the Lord, and his Law to be obeyed herein, gaue them warning before in the ouerthrow of Iericho. chap. 6. vers. 17. 18. 19. But Achan being of a greedy couetous mind, whē he saw these things, had no regard to Gods law herein, nor his couenant, (which was his promise, that as they should obey him, he would euer be with them) sinned against the same, in taking the damned or execrable thing, which was the garment that should haue bene burned, and the gold and siluer that was to be brought into the treasure of the Lords house: which he reseruing secretly to himselfe, did both steale and dissemble: and therein committed euen sacriledge against

Nomb: 31.
54.

God: but after this sinne was taken away from among them by the punishment executed vpon him that thus had sinned, and all belonging vnto him, whome he had polluted by this his cursed sinne, God then encouraged and comforted Iosuah againe: saying, *Feare not, neither be thou faint harted: take all the men of warre with thee, and arise, go up to Hay: behold I haue giuen into thy hand the king of Hay, and his people, and his cite, and his land:* chap. 8. vers. 1. who then went forward in this martiall course, vsing both power and pollicie, such as is, and may be vsed of all such Capitaines and leaders of the Lords people in wars. But preuailing in the victorie & conquest over the same king, Citie, and people, with many others then and after, by his obedience in him selfe and the people to Gods lawes, and God by his power alwaies bringing to passe that he had promised: in this example may be further obserued; first that the Lord chargerh the whole people with that sin & trespasse of Achan, which may seeme to be in regard of that kind of punishment, by their flying and turning the backe vpon their enemies, which is alwaies vpon all alike, for the sword of the enemy preuailing, deuoureth one as well as another, as David saith: but so that God that seeth sinne in all, in one maner or other, is yet merciful, even then to saue all that are his by faith, declared in their care of obedience, according to his promises touching the same: and iust also to punish for sinne, such as perish both here and euer,

in such times that are guilty to the same, both one or other. And this is the great hurt that sinne and trespasse against the Lord causeth in the time of warre, especially. Next this sinne also was secret, and onely knowne to the Lord: for neither Iosuah nor the people knew thereof, nor had not, but as the Lord brought it to light by the former meanes: wherby it appeareth, that the Lord proceeding thus with them at the beginning of their warres, for sinne committed by one onely, and that closely and in secret, would prepare them to a care and watchfulnesse to auoid sinne, in the time of warring against their enemies especially, and this for their owne benefit, that are his people; euen to the end, he may not thereby be prouoked against them, but euer be with them, to giue their enemies vp into their hands from time to time, as he hath promised. But what then is to be hoped or looked for, if sinnes not secret, but open, not in one, but in too many, shall raigne & abound, in Campe and kingdome, but that which Iosuah and the people vnder him felt, at the besiege of Hay? But sin looked vnto and punished, and thereby repressed, and taken away from the Campe, especially by such in gouernement as Iosuah was, will giue assured hope of the same victorie which Iosuah after had, euen ouer both Hay, & all enemies, one and other, against whom he warred and fought, vntill God had brought to passe by him, that which he had purposed and promised vnto him. Balaam that false Prophet &

forcerer, whome Balaake king of Moab had hy-
 red to come and curse the people of Israell, be-
 cause he would smite them and driue them forth
 of the land: when he was come and strived to
 curse them for him, God ouer ruling his tongue,
 he blessed them, and in the end set this downe as
 that which hindred both him to curse, and Bala-
 ake to smite, and preuaile against them: *Behold I*
have receiued commandement to blesse, for he hath
21. 22. blessed, and I cannot alter it, he seeth none iniquity
in Iacob, nor seeth no transgression in Israell: The
Lord his God is with him, and the shout of a king is
among them: God brought them out of Egypt, he
is to him as the strength of an Vnicorne. Thus Ba-
laam shewed their sinne and transgression had
 not so preuailed, to prouoke God to withdraw
 his hand and strength from them: and so long he
 was an Vnicornes horne vnto them. The Vni-
 cornes horne hath a double vse, both to defend
 by the outward power and strength therof, from
 hurt by open force of other beasts: and also by
 an inward vertue, to preserue from poysoning by
 secret infections: whereby Balaam signified, that
 neither Balaake by his sword, nor he by his Dia-
 bolicall incantation, as a secret poyson, could
 preuaile against them: but after he tooke a course
 to bring them to commit a most horrible sin and
 transgressiō, as bodily whordome with the daugh-
 ters of Moab, and thereby spirituall whoredome
 with Baal Peor their Idol, euen filthie whordome
 and abominable Idolatrie: whereby God was
 prouoked

prouoked in great wrath, and sent a grieuous No^m. 3. plague among them; and this was by counsell of 2. 3. this cursed sorcerer, which heretofore hath bene obserued. And thus doth not Sathan himselfe cease, as by himselfe, so by such his instruments as he vseth to entice and encourage all with whom he may anie way preuaile, to hold on their sinfull courses, in the time of warres especially, knowing it is the onely way for his armies that are their enemies to preuaile against them. Let vs then consider what cause there is, to be most carefull and watchfull against sinne and transgression, seeing hereby we strengthen the Diuell, in all his power, euerie way against vs, and weaken our own state, in causing God our shield and defence to forsake vs: For thus saith the Prophet Esay, to those people whose sinnes were in his time growne to a great and mightie head and height: *Behold the Lords hand is not shortened, that it cannot saue, neither is his eare heauie that it cannot heare. But your iniquities haue separated betweene you and your God.* Here therefore let all in time take heed to this truth, and rather forsake their sins, whereby they fight against the Lord, and their owne soules and bodies, then possesse them, & the pleasures thereof, so dearely, as by following their course in them, to cause God to forsake and giue ouer his course to be with them, in his hand and power to guide their sword, & care to heare their praiers, against all their enemies in what multitude or power soeuer against them.

CHAP. XLVIII.

m. m. 21
ap. 23.
BUt it may be that some may thinke here, that being no Papists, but free from al their Idolatrous abominations, they are in a good state, & that therefore they are not such sinners as God will be against. It shall not therefore be a misse to heare a place or two from Gods owne mouth by his Prophets, what sinnes especially besides Idolatry, the Lord himselfe sheweth he is prouoked by, to proceede to turne his hand euen against his people, as they shall raigne and abound among them. First the Prophet Hieremiah charged the people in his time, thus: *The land is full of adulterers, and because of oathes the land mourneth, the pleasant places of the wilderness is dried up, and their course is euill, and their force is not right.* The Prophet here noteth such two sins as were most common in the land, as adultery and swearing: of the first sort of sinners, as adulterers, he sayth the land was full: of the other, as swearers and blasphemers, the land or earth mourned to hold and beare them. Other sinnes they had of all sorts, as the Prophets euery where shew, but these appeared so common in all sorts, both one and other in the land, that they neither feared nor shamed to be knowne in them: nay rather made them their glory, as to commit them, so to vaunt and bragge in them and of them. The Prophet therefore useth this *prosopopœia*; to say the earth mourned, the more to touch and break

breake their hard and frosen hearts, to mourne rather themselves for those finnes that the very earth doth mourne and grone to beare and hold them that so committed them. But most plaine is the Prophet Hoseah touching these and other finnes, for which he sheweth God was prouoked against this people, among whom the same did in like sort raigne and abound. And this in his 4. Chapter verse 1. *Hear the word of the Lord ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land 2. By swearing and lying, and killing, and stealing, and whoring they breake out, and blood toucheth blood. Therefore shall the land mourne, and euerie one that dwelleth therein shall be cut off, with the beasts of the field, and with the fowles of heauen, and also the fishes of the sea shall be taken away.* Here this Prophet hath shewed, that for these finnes noted of him, God is at controuersie with such as are the committers thereof: if where no true knowledge of God is, much more where the same is: and therefore God hereby prouoked, doth at the length execute most generall and fearefull iudgements vpon them, as they shall continue in the same finnes without repentance, and true and effectual turning to God from them, before this his fierce wrath should breake forth against them. That therefore this course may rather be taken of all in time, as they would haue God in mercie still with thē, & not at any time in

iudgement against them: let vs heare Gods comfortable counsell by his Prophet *Esay*, and carefully follow the same: which is this, in the first chapter, vers. 16. *Wash you, make you cleane, take away the euill of your vvorke from before mine eyes, cease to do euill. 17. Learne to do well: seeke iudgement, relieue the oppressed, iudge the fatherlesse, and defend the widowe. 18. Come now and let vs reason together, saith the Lord, though your sinnes were as red as crimson, they shall be made vvhite as snow: though they were red like scarlet, they shall be white as wooll. 19. If ye consent and obey, ye shall eate the good things of the land. 20. But if ye refuse, and be rebellious, ye shall be deuoured with the sword, for the mouth of the Lord hath spoken it.* Thus hath the Lord dealt most plainely with his people, who hath shewed what sinnes prouoke his wrath and displeasure, to be at controuersie with them, even against them: and what way they are so to take to redresse the same, that so doing he is most readie, according to his great mercie, to pardon and forgiue them, how manie and hainous foeuer: whereby they alwayes escape his eternall iudgement and cōdemnation for them. And touching this present life, as they shall obey this his will and counsell herein: so to enioy all his earthly blessings in peace, without hurt and danger by anie their enemies whomsoever: but otherwise, cōtinuing in these their rebellious courses against him in these their sinnes, to be in the end deuoured

red by the sword, which the Prophet confirmeth
by vrging the truth thereof from the Lord him-
selfe, whose word it is, pronounced from his own
mouth. But how carefull the Lord himselfe is,
that rather they should harken and obey, that he
may be wholly with them, and for them against
the sword of their enemies, he expresseth most
emphatically by the mouth of *David* in the 81.
Psalm. vers. 13. thus: *O that my people had hearken-*
ed vnto me, and Iſrael had vvalked in my wayes.
14. I would soone haue humbled their enemies, &
turned mine hand against their aduersaries: then
which what can be more forcible to moue and
bring all to a care to hearken to God, obey him,
and walke in his wayes, which the Lord after a
sort euen bewayleth and lamēteth, that he could
not do that for them: which he called to be his
onely people, that he desired, because they wold
not be obedient to that he commaunded. Here
therefore as all Christians, so all Christian Cap-
taines and souldiers, haue Gods owne counsell
and direction, care, and earnest calling vpon, to
take and hold on that course, wherein he hath
promised to be with them, and be a most strong
shield vnto them to preferue and defend them
from all the force & power of any enemies what-
soeuer at at any time against them.

CHAP. XLIX.

ANd to conclude this point, there is for all
Christian Captaines a most worthe exam-

10.1.2 ple in the new Testament, which is *Cornelius*,
Captaine of the Italian band, who was a most re-
ligious Captaine, of whom it is thus written, that
He was a devout man, and one that feared God,
with all his household, which gave much almes to
the poore, and praied to God continually. To who
an Angel appeared, and commanded him to send
for *Peter* the Apostle, that he might preach the
Gospell more plainly and fully vnto him: who
did so, sending two of his seruants, and with them
a souldier that feared God, one of them that wait-
ted on him, to *Simon* a Tanner in *Joppa*, where
Peter lodged at that time: who, when the Apo-
stle came, entertained him with so great reuerence,
that rather beleeued God himselfe, then a man,
as *Peter* shewed: whom he then heard willingly,
and reuerently preaching the true way of salua-
tion vnto him, whereby he came to a more
manifest knowledge of Christ, and certaintie
in faith, and was baptiz ed being as the first fruits
of the Gentiles, that were then to be called and
conuerted to the Gospell, as God had shewed to
Peter by vision, before he came vnto him. This
worthie Captaine, may be a most notable glasse
for all Captaines, to who for the most part these
things seeme as impertinent to that place and of-
fice they serue in: as to feare God, to pray dayly,
to be mercifull, reuerence the preachers of the
Gospell, and most diligently and reuerently hea-
ring them, that thereby they may come to true
faith, as before it hath bene described, and by the
same

same be for euer saued : without which way and course, none shall euer so be, what valour, courage and skill focuer otherwise to warre & fight against any bodily enemies in them : yea, if anie could be as another *Hercules* with his twelue labors, yet are their best parts touching this seruice only, without the former care and regard, but but dust and vanitie.

Here is also further to be obserued in this example, that mention is here made of a souldier that feared God, whom *Cornelius* appeared to pre-ferre to the rest, in that message especially, as most trustie & fit for the same: who is said to be one of the that wayted on him, or were dayly with him, that is, such as fearing God, he had selected to be dayly with him, whom he vsed most familiarly in his waightiest affaires, as most faithfull, & who he knew God wold be with to blesse with good and prosperous successe, about whatsoever he should vse them. There were souldiers also, who hauing a reuerent regard to heare the preaching of *Iohn* the Baptist, shewed a care & desire to be taught what to do, meaning no doubt touching the course and order of their life, in that seruice especially, whom accordingly *Iohn* taught those things that were principally appertaining to that their souldiers life and conuersation, to wit, that they should *do violence to no man : accuse no* Luke. 3. *man falsely, and be content vvith their vvages.* For spoyle of people by vniust oppression, false and vniust accusations, rapine and crueltie, is not

to be vsed of Captaines and souldiers, but regarding the end of their seruice, and discharging the same with a right heart and vpright hand, they are to be content with that shall be allowed for the same. And this the feare of God causeth in all such, as also to cease from al sinne generally, especially swearing, whoring, drunkennesse, and such like: euen whatsoeuer they know doth offend & displease God, whom they truly feare and serue in all care of obedience to his word, & reuerence to all preaching the same vnto them, whereby they are brought vnto, and dayly guided in the same, which as it is no doubt, among all Christian Captaines & souldiers, by the most Christian and godly care of such as are in chiefe place & authoritie ouer thē all generally, as their *Moses* and *Iosuah*: so are all such Captaines and souldiers to be carefull of all true, reuerent, and profitable vse of the same among them. But it is to be feared, that as *Cornelius* exceeded too far in his maner of outward reuerence to the Apostle: so too manie come not onely too short that way, but exceed as much too far in contēpt: who shew they make account, their best courage and boldnesse, is to feare neither God nor man, but to be bold to sweare, kill, steale, whore, and commit any sin, or else they be no men, nor haue any manhood in them: but this boldnesse is blind and brutish, and their courage, with all they take in hand cursed: & Gods only mercy towards such as he only regardeth in their true care of their Christian course in
fo

former maner, the onely cause of any good successe, by any such, whose power & skill he vseth to the best, as far as he hath purposed to be glorified by the same, & to helpe such as do alwayes truly regard him, and in this seruice be gouerned & directed by him. But the Lord grant to all such rather more grace and mercie to see what is the right & good way; as for themselues, euen so for prince & people, & in time to be directed into the same by the former most plaine & effectual counsell of God, to their not only most assured & comfortable victorie ouer all our enemies of what power and force soeuer against vs: but also the eternal saluation of their bodies and soules, howsoeuer their enemies should at any time preuaile against them. And let all such now, or at any time fighting the Lords battels, be assured of the prayers in most earnest maner of vs all in the ministerie, with all true Christians, as *Moses* did while *Iosuah* and the rest appointed with him, fought with the Amalekites: wherein we hope to be as the Prophets in their time were, euen as the chariots and horsemen in Israell, trusting that God in mercy will heare, and helpe, & iudge our cause against all such his & our enemies, to their overthrow and vtter confusion: which God alwayes graunt for his deare sonnes sake, that so we that are his people and sheepe of his pasture, may praise him for euer and euer: euen daily laud and magnifie his glorious name from generation to generation world without end. Amen.

2. King.

14.

Psal. 79

**A Prayer framed according to the
matter of the former Treatise: to be used
of all Christian souldiers, as they lie in campe
or otherwise prepared to battell.**

O Lord our God, most mighty and mercifull
Father, Creator and Gouvernour of heauen
and earth, and all creatures therein contained, the
Lord of hosts, and king of kings: we thy hum-
ble seruants do prostrate our selues before the
throne of thy grace and mercie, manifested in thy
beloued sonne Iesus Christ, by the doctrine of thy
Gospell preached amongst vs: most humbly be-
seeching thee, in him to behold vs, and for his sake
to be gracious and mercifull vnto vs: and accor-
ding to thy free promise in his name to pardon &
forgiue vs all our sins, which are great & manie,
wherof we are guiltie in thy sight & before men:
that so thou maist vouchsafe to encline thy eares
to heare these our prayers and humble petitions,
being otherwise in our selues vtterly vnworthie
of so great fauour and mercie at thy hands. We
are, as thou knowest and seest, and so hast or-
dained (ô Lord our God) at this time to fight
thy battels against thine enemies and ours, that
are risen vp against thee, and our Soueraigne,
thine annointed, seeking by all meanes they can,
the vtter ruine and ouerthrow of her Maiesty and
vs thy Church and people, within her Maiesties
dominions, whom she defendeth, and maintay-
neth

neth according to thine owne ordinance, that
hast made and appointed her Highnesse to be a
nursing mother vnder thee vnto vs. Be with vs
therefore (ô Lord our God) in thy power, prou-
idence, and blessing against them that are thus
against thee, and fight for vs, who are now pre-
pared in heart and hand to fight for thee. And as
thou hast promised to such as be thy people, & do
trust in thee alone, to be their buckler and shield,
yea fort and castle, to preserue and defend them
against all force and power of their enemies who-
souer: so be vnto vs at this present, who being
thy people, do (as we ought) in like sort trust in
thee onely, as thy word teacheth, resting & stay-
ing vpon thee, as all, and alone sufficient for vs, a-
gainst all power of any our enemies, how great
and strong soeuer, whereby they now do, or at
anie time shall come against vs, knowing that o-
therwise, there neither is, nor can be in our selues
any strength or means to preuaile without thee,
nor bring anie thing to passe but in and by thee,
and that we may euer find thee to be euen thus
vnto vs according as thou hast promised. Lord
giue vs grace, as we trust wholly and alone in
thee, so to depend vpon thee onely, both to be
directed by thy will in this whole worke & ser-
uice, to perfourme the same in all good consci-
ence towards thee: and also by thy gracious pro-
vidence to obtaine all prosperous and good suc-
cesse from thee. And to this end gird vs with
thy strength: teach our hands to fight & our fin-

gers to battell: make our feete like Hindes feete to pursue our enemies, that we turne not backe till we haue consumed them: and that euen because this our true and stedfast trust and hope in thee alone, doth also moue and guide vs, thus to seeke vnto thee, by that way and meanes that thou thy selfe hast willed and commanded all thy people to be careful of; as in al times of their trouble and affliction, so in this of warres especially, euen to call vpon thee alone, which we now therefore so likewise do, for this thine ayde and helpe to be herein euer with vs: beseeching thee to heare vs in heauen thy dwelling place, and iudge our cause, and be mercifull to our sins from time to time, as they are in anie sort in anie of vs and with vs. And that we may not herein, be of those hypocrites, that seeke and draw neare vnto thee with their lippes, but haue their hearts farre from thee: we most humbly beseech thee to giue vnto vs, and increase daily in vs, the grace and strength of thy holy spirit, thereby to turne truely vnto thee, in taking heed daily and more diligently, that according as thou hast charged & commanded vs, we may in this time especially, keepe our selues from all sinne and wickednesse. And that because by these our sins, we giue thee iust cause to forsake vs, and turne thine hand against vs, as in thy word thou hast plainly shewed vnto vs. Grant therefore we beseech thee, that being thus strengthened by thy grace, we may dayly so walke in all carefull obedience to thy lawes and commandements, that this our faith &

trust being here approued & manifested to be indeed & truth in vs, we may by the same be truly & effectually made partakers alwaies of thy merciful promises, euē touching this worke & seruice of warring & fighting vnder thee, & for thee (as we now do) that thou wouldest be now & euer with vs, to fight these our battels for vs, and cause all these our enemies, and thine alwayes to fall and flie before vs: and this wholly and alone of thine euerlasting mercy, in and for thy deere sons sake: to whom with thee & thine holy spirit three persons, & one true & eternall God, be all glory, power, and dominion now and for euer more, Amen.

A prayer to be used of al true Christian souldiers that are in traine and preparation of wars, when and what soeuer.

O Eternall, Almighty and our most mercifull God and father in Christ Iesus thy deere sonne, we thine appointed souldiers and seruants, do most humbly pray and beseech thee in him to turne thy louing fauour and countenance towards vs, & to graunt vnto vs daily the pardon & forgiuenesse of all our sinnes, which we confesse and acknowledge to be so great and many, that without this thy great mercy in him, we cannot but sinke and perishe vnder the burthen thereof for euer. But we staying and relying wholly vpon thy promises, by a true & liuely faith, beleeuing the true & very performāce therof vnto vs, in him and for his sake only, do thus seeke vnto thee, to craue such further graces at thy mercifull hands

as our present necessities do giue occasion of, and that according as thou hast commaunded vs, in this confidence and such times to seeke vnto thee alwayes for the same. And this is (ô Lord) at this time especially touching this our daily preparation, to be such souldiers as by thy grace and worke in vs, may be fit in hand and faithfull in heart, to fight thy battels against such thine enemies and ours, as are in purpose & like dayly preparation to come against vs, with all their power and force, they can any way make and prouide. Graunt therefore vnto vs (ô most gracious God & mercifull father) all such Christian courage and confidence in thee, and from thee alone, that we may by no meanes be discouraged or made afraid at the sight or knowledge of their power and multitude, how great or many soeuer the same shall appeare vnto vs at any time: knowing that it is nothing with thee to helpe with many or
 hro.14.
 .68.1. with no power. And that as thou shalt vouchsafe to raise in the defence of vs thy people against them, they shall be scattered, and all such that thus hate thee (which these do that hate vs thy people) shall flie before thee, and perish at thy presence both here and euer. As we are therefore furnished with bodily armour, and dayly trayned by our chiefe gouernours and leaders to be fit for this seruice: so graunt vs thy grace (O Lord) especially to take vnto vs, and be truly partakers of this thy sacred shield, prepared and offered of thy great fauour and mercy by thy holy word,
 vnto

vnto all thy people that are thus at any time to warre and fight vnder thee, and for thee: And teach vs so to know, regard and a right to vse the same, that being thus thy truly taught and trained souldiers, we may by this thy holy and inuincible shield, be so fully furnished & alwaies garded, that we may stand against all assaults of any these our enemies whosoever, & be made herby partakers of continuall victory over them. For which (as we are alwayes bound:) so do we purpose by this thy grace giuen vnto vs, to render and giue vnto thee alone (as we ought) all glory, honor, and praise for the same, through Iesus Christ thy sonne our sauour: to whom with thee and the holy spirit, be all power, praise, and dominion, world without end, Amen.

The prayer of King Iehosaphat,
when he with the whole land of Iudah,
 was inuaded by a great army of the
Moabites, Ammonites, Ara-
mites, and Edomites.

AND Iehosaphat stood in the congregation of Iudah and Ierusalem, in the house of the Lord, before the new court & sayd, O Lord God of our fathers, art not thou God in heaven? and raigest not thou on al the kingdomes of the heathen: and in thine hand is power and might, and none is able to withstand thee? Diddest not thou

our God cast out the inhabitants of this land, before thy people Israell, & gauest it to the seed of Abraham thy friend for euer: And they dwelt therein, and haue built thee a Sanctuary therein for thy name, saying: If euill come vpon vs, as the sword of Iudgement, or pestilence, or famine, we wil stand before this house & in thy presence (for thy name is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe. And now behold the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israell go when they came out of the land of Egypt, but they turned aside from them, & destroyed them not: behold I say, they reward vs in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite. O Lord God wilt thou not iudge them? for there is no strength in vs, to stand before this great multitude that cometh against vs, neither do we know what to do, but our eyes are toward thee.

**The prayer of King Hezekiah, when
Ierusalem was besieged by the great and
mighty army of Sanecherib.**

SO Hezekiah receiued the letter of the hand of the messengers and read it: and Hezekiah went vp into the house of the Lord, & Hezekiah spread it before the Lord. And Hezekiah prayed before the Lord, and sayd, O Lord God of Israell which dwellest between the Cherubins, thou art
very

very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth, Lord bow downe thin eare and heare: Lord open thine eyes and behold and heare the words of Sanacherib, who hath sent to blaspheme the liuing God. Truth it is Lord, that the kings of Asshur haue destroyed the nations of their lands, and haue set fire on their Gods: for they were no Gods, but the worke of mens hands, euen wood and stone, therefore they destroyed them. Now therefore O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou O Lord art only God.

**The prayer of king Asa, euen when
he had set the battell in array against Ze-
rah King of Aethiopia.**

ANd Asa cried vnto the Lord his God, and sayd: Lord, it is nothing with thee to helpe with many or with no power: helpe vs O Lord God, for we rest on thee, and in thy name are we come against this multitude: O Lord thou art our God, let not man preuaile against thee.

CERTAINE PSALMES,
 selected as most fit for the medita-
 tion of all Christian souldiers, which may
be vnto them, as their proper Psalter,
 and called the Souldiers Psalter.

*Such Psalmes as teach, God to be the only go-
 uernour of all warres, and the disposer of the
 successe, according to his owne will.*

PSAL. XLVI.

I God is our hope and strength, and helpe in
 troubles, readie to be found.

2 Therefore will not we feare, though the
 earth be moued: and though the mountaines fall
 into the midst of the sea.

3 Though the waters thereof rage, and be
 troubled, and the mountaines shake at the surges
 of the same. Selah.

4 Yet there is a riuer, whose streames shall
 make glad the Citie of God: euen the sanctuarie
 of the tabernacles of the most high.

5 God is in the midst of it: therefore shall it
 not be moued: God shall helpe it, verie early.

6 When the nations raged, & the kingdoms
 were moued, God thundred, & the earth melted.

7 The Lord of hosts is with vs: the God of
 Iacob is our refuge. Selah.

8 Come and behold the works of the Lord,

what desolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bow, and cutteth the speare, and burneth the chariots with fire.

10 Be still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iacob is our refuge. Selah.

PSAL. LXXV 1.

1 **G**od is knowne in Iudah: his name is great in Israell.

2 For in Shalem is his Tabernacle, and his dwelling in Sion.

3 There brake he the arrowes of the bow, the shield, and the sword, and the battell. Selah.

4 Thou art more bright and puissant, then the mountaines of pray.

5 The stout hearted are spoiled: they haue slept their sleepe, and all the men of strength haue not found their hands.

6 At thy rebuke, O God of Iacob, both the chariot and horse are cast asleep.

7 Thou, euen thou, art to be feared: & who shall stand in thy sight when thou art angrie?

8 Thou didst cause thy iudgement to bee heard from heauen: therefore the earth feared and was still.

9 When thou, O God, arose to iudgement,

to helpe all the meeke of the earth. Selah.

10 Surely the rage of man shall turne to thy praise: the remnant of the rage shalt thou re-
straine.

11 Vow and performe vnto the Lord your God, all ye that be round about him: let them bring presents vnto him that ought to be feared.

12 He shall cut off the spirit of Princes: he is terrible to the kings of the earth.

*Such Psalmes as are principally for praier
againgt all enemies, and all hurts &
dangers, any way by them.*

PSAL. 111.

LOrd, how are mine aduersaries increased?
how manie rise against me?

2 Manie say to my soule, there is no helpe
for him in God. Selah.

3 But thou ô Lord art a buckler for me: my
glorie, and the lifter vp of mine head.

4 I did call vnto the Lord with my voice,
& he heard me out of his holy mountaine. Selah.

5 I laid me downe and slept, and rose vp a-
gaine, for the Lord sustained me.

6 I will not be afraid for ten thousand of the
people that should beset me round about.

7 O Lord, arise: help me, my God: for thou
hast smittē all mine enemies vpō the cheek bone,
thou

thou hast broken the teeth of the wicked.

8 Saluation belongeth vnto the Lord, and thy blessing is vpon thy people: Selah.

PSAL. LIIII.

1 **S**Aue me ô God by thy name, and by thy power iudge me.

2 O God, heare my praier; hearken vnto the words of my mouth.

3 For strangers are risen vp against me, and tyrants seeke my soule: they haue not set God before them: Selah.

4 Behold, God is mine helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: ah cut them off in thy truth.

6 Then I will sacrifice freely vnto thee: I wil praise thy name, ô Lord, because it is good.

7 For he hath deliuered me out of all trouble, & mine eye hath seene my desire vpon mine enemies.

PSAL. LVI.

1 **B**E mercifull vnto me ô God, for man wold swallow me vp: he fighteth continually, and vexeth me.

2 Mine enemies would dayly swallow me vp: for manie fight against me, ô thou most high.

3 When I was afraid, I trusted in thee.

4 I wil reioyce in God, because of his word,

Psalm LIX.
I trust in God, and will not feare what flesh can
do vnto me.

5 Mine owne wordes greue me dayly: all
their thoughts are against me to do me hurt.

6 They gather together, and keepe them-
selues close: they marke my steps, because they
waite for my soule.

7 They thinke they shall escape by iniquity:
O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my
teares into thy bottell: are they not in thy regi-
ster?

9 When I crie, then mine enemies shal turne
backe: this I know, for God is with me.

10 I will reioyce in God because of his word:
in the Lord will I reioyce because of his word.

11 In God do I trust: I wil not be afraid what
man can do vnto me.

12 Thy vowes are vpon me, O God: I will
render praises vnto thee.

13 For thou hast deliuered my soule frō death,
and also my feete from falling, that I may walke
before God in the light of the liuing.

PSAL. LIX.

1 **O** My God, deliuer me from mine enemies:
defend me frō thē that rise vp against me.

2 Deliuer me from the wicked doers, & saue
me from the bloodie men.

3 For lo, they haue layd wait for my soule:
themightie men are gathered against me, not for
mine

mine offence, nor for my sinne, o Lord.

4 They run and prepare themselves without a fault on my part: arise therefore to assist me and behold.

5 Euen thou, o Lord God of hostes, o God of Israell awake to visite all the heathen; and be not mercifull vnto all that transgresse maliciously. Selah.

6 They go to and fro in the euening; they barke like dogs, and go about the Citie.

7 Behold, they bragge in their talke, and swords are in their lippes: for who say they doth heare?

8 But thou o Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 He is strong, but I will wait vpon thee: for God is my defence.

10 My mercifull God will preuent me: God will let me see my desire vpon mine enemies.

11 Slay them not, least my people forget it: but scatter them abroad by thy power, and put them downe, o Lord our shield,

12 For the sinne of their mouth, & the words of their lips: and let them be taken in their pride, euen for their periurie and lies, that they speake.

13 Consume them in thy wrath: consume them, that they be no more: and let them know that God ruleth in Iacob, euen vnto the ends of the world. Selah.

14 And in the euening they shall go too and fro, and barke like dogs, and go about the citie.

15 They shall runne here and there for meat: and surely they shall not be satisfied, though they carrie all night.

16 But I will sing of thy power, & will praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, o my strength, will I sing: for God is my defence, and my mercifull God.

PSAL. LXXXIII.

Kepe not thou silence o God: be not still and cease not, o God.

2 For lo, thine enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsell against thy people, and haue consulted against thy secret ones.

4 They haue said, come let vs cut them off from being a nation: and let the name of Israell be no more in remembrance.

5 For they haue consulted together in hart, and haue made a league against thee.

6 The tabernacles of Edome, & Ismaelites: Moab and the Agarens:

7 Geba and Ammon and Amalech, the Philistines with the inhabitants of Tirus:

8 Asshur also is ioyned with them: they haue bene an arme to the children of Lot. Selah.

9 Do thou to them as vnto the Midianites: as to Siser and as to Iabin at the riuer of Kishon.

10 They perished at Eudor, and were dung
for the earth.

11 Make them, even their Princes, like Oreb
and like Zeb: yea, all their Princes like Zebah &
like Zalmana.

12 Which haue sayd, let vs take for our pos-
session the habitations of God.

13 O my God make them like ynto a wheele,
and as the stubble before the wind.

14 As the fire burneth the Forrest, and as the
flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and
make them afraid with thy storme.

16 Fill their faces with shame, that they may
seeke thy name.

17 Let them be confounded & troubled for
euer: yea, let them be put to shame and perish.

18 That they may know that thou which art
called Iehouah, art onely euen the most high o-
uer all the earth.

*Such Psalmes as are principally for thanksgiving,
for deliuerance from al enemies, especially by victo-
ry giuen of God at any time ouer them.*

PSAL. IX.

1 I Will praise the Lord with my whole heart, I
will speake of all thy maruellous workes.

2 I will be glad and reioyce in thee: I wil sing
to thy name O most high.

3 For that mine enemies are turned backe:
they shall fall, and perish at thy presence.

4 Forthou hast maintained my right and my cause, thou art set in thy throne and iudgest right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 O enemy, destructions are come to a perpetual end, and thou hast destroyed the Cities: their memoriall is perished with them.

7 But the Lord shall sit for euer: he hath prepared his throne for iudgement.

8 For he shall iudge the world in righteoufnesse, and shall iudge the people with equity.

9 The Lord also will be a refuge for the poore, a refuge in due time, euen in affliction.

10 And they that know thy name will trust in thee: for thou Lord hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Sion: sheweth the people his workes.

12 For when he maketh inquisition of bloud, he remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider my trouble which I suffer of them that hate me, thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the gates of the daughter Sion, and reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the net that they hid, is their foote taken.

16 The Lord is knowne by executing iudgement, the wicked is snared in the worke of his owne hands, Higgaion Selah.

17 The wicked turne into hell, and all nations that forget God.

18 For the poore shal not be alway forgotten: the hope of the afflicted shal not perish for euer.

19 Vp Lord, let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare O Lord, that the heathen may know that they are but men.

PSAL. CXV.

1 **N**Ot vnto vs, O Lord not vnto vs, but vnto thy name giue the glory, for thy louing mercy, and for thy truthe sake.

2 Wherefore shall the heathen say, where is now their God?

3 But our God is in heauen: he doth whatsoever he will.

4 Their idols are siluer and gold, euen the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not:

6 They haue eares and heare not: they haue noses and smell not:

7 They haue hands and touch not: they haue feete and walke not: neither make they a sound with their throte.

8 They that make them are like vnto them

so are all they that trust in them.

9 O Israell, trust thou in the Lord: for he is their helpe, and their shield.

10 O house of Aaron, trust ye in the Lord: for he is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lord: for he is their helper and their shield.

12 The Lord hath bene mindfull of vs: he wil blesse vs, he will blesse the house of Israell, he will blesse the house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, euen toward you and toward your childrē.

15 Ye are blessed of the Lord, which made the heauen and the earth.

16 The heauens, euen the heauens are the Lords: but he hath giuē the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that go downe into the place of silence.

18 But we shall praise the Lord from henceforth for euer, Praise ye the Lord,

PSAL. CXLIIII.

1 **B**lessed be the Lord my strēgth, which teacheth my hands to fight, and my fingers to battell.

2 He is my goodnesse and my fortresse, my tower and my deliuerer, my shield, and in him I trust, which subduerh my people vnder me.

3 Lord, what is man, that thou regardest him,
or the sonne of man, that thou thinkest vpon him?

4 Man is like to vanitie: his dayes are like a
shadow that vanisheth.

5 Bow thine heauē, O Lord, & come down:
touch the mountaines and they shall smoke.

6 Cast forth the lightning and scatter them:
shoot out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, &
take me out of the great waters, & from the hand
of strangers.

8 Whose mouth talketh vanitie, & their right
hand is a right hand of falshood.

9 I will sing a new song vnto thee, O God,
& sing vnto thee vpon a viol, and an instrument
of ten strings.

10 It is he that giueth deliuerance vnto kings,
and rescueth Dauid his seruant from the hurtfull
sword.

11 Rescue me, and deliuer me frō the hand of
strangers, whose mouth talketh vanity, and their
right hand is a right hand of falshood.

12 That our sons may be as the plants grow-
ing vp in their youth, and our daughters as the
corner stones, grauen after the similitude of a pal-
lace.

13 That our garners may be full, and aboun-
ding with diuerse sorts, and that our sheepe may
bring forth thousands and ten thousands in our
streets.

14 That our oxen may be strong to labour:

that there be no inuasion, nor going out, nor crying in our streets.

15 Blessed are the people that be so: yea blessed are the people, whose God is the Lord.

PSAL. CXLIX.

1 **S**ing ye vnto the Lord a new song: let his praise be heard in the congregatiō of saints.

2 Let Israell reioyce in him that made him, & let the children of Sion reioyce in their king.

3 Let them praise his name with the flute: let them sing praises vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints be ioyful with glorie: let them sing loud vpon their beds.

6 Let the high acts of God be in their mouth, and a two edged sword in their hands,

7 To execute vengeance vpon the heathen, & corrections among the people.

8 To bind their kings in chaines, and their Nobles with fetters of yron.

9 That they may execute vpon thē the iudgement that is written: this honor shall be to all his Saints. Praise ye the Lord. Amen.

FINIS.



s
.
z
t
d
e
m
h,
&
eir
ge-
his